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T H E

CATHOLIC EXPOSITOR.

JULY, 1844.

THE BIBLE IN THE MIDDLE AGES.

THERE perhaps never was an institution more thoroughly maligned and misrepresented than the Catholic Church has been for the last three centuries. Since the days when that disastrous revolution, as lawless, bitter, and unsparing, in the religious, as the French revolution has since proved in the political, world, was first given a form and nursed into strength by the disappointed ambition of an unworthy friar, the very semblance of justice has been denied to the Christian Queen of the seven hilled city. Towards her the enemy has evinced neither candor nor uprightness. The very outset was a fraud upon the credulity of mankind: their unhallowed movements were sanctified with a name of seeming

merit and goodness: judgment abhorring the rash attempt, the imagination was called upon to picture its principles and its destructive results in engaging forms and colors. Such was it in its inception.

There was a time, when the whole Christian world bowed down before the same altars and worshipped in the same form: when the rising Sun, shedding his refreshing rays over half a world, shone upon, in various climes and many regions, one kneeling mass of millions, within whose souls were the same hopes and the same aspirations, and in whose mouths and on whose tongues, the same words and the same prayers, and all went up together, like the tributary fragrance of the flowers, in unison and

harmony, to the throne of the Almighty.

Then men were all of one faith—no wars nor bloodshed for religion's sake had polluted this earth—no canting hypocrites had given forth the battle-cry, that men might slay their fellows, for the glory of the God of peace.

Then was the golden age of the Church and of religion. Men were taught their duties to each other and their dependence upon their God. He, who would enrich himself, felt it his duty to provide for and favor the poor. Riches were not at war with poverty. It was practically believed, that all men were brethren and that within the portals of the Church all men were equal. So they acted. There were in those days no poor laws nor national poor houses; at the doors of the rich and before the gates of the monastery the poor and the weak and the infirm were congregated. And there were they fed. Religion interposed her hand and stayed the oppression of wealth. All felt and acted as the citizens of one great State. That State was the Church. There were no parties—no sectarianism in that State. All was friendship and harmony. Each member cared not for himself alone: inasmuch as every man was a part of the one great body, the welfare of his neighbor was of good to him. Hence this unanimity and peace—

“Then none was for a party—

Then all were for the State—

Then the great man helped the poor

And the poor man loved the great.”

But a dark cloud arose in the North

and went sweeping towards the West, a tornado in appearance and effect. Men felt its breath and were stirred up against each other—a spark was kindled and by its force blown to a mighty flame. Consternation and destruction followed in its path—families were sundered in strife—fathers, sons, brothers, friends and all uniting ties were in a moment severed—governments were overturned—Churches despoiled—altars profaned—priests butchered—citizens disfranchised and Kings dethroned. With the same unblushing face and hypocritic cant, with which this confusion and misery, which make the angels weep, were wrought, the workers of this woe, gave it a high and holy name. It has been perpetuated and even in this enlightened age, men unhesitatingly call it, “the Reformation.”

‘Oh, what a goodly outside falsehood hath!’

Yes, let it be henceforth styled the Reformation, but let it mean destruction, misery and woe.

This then is the Reformation. Yet its disastrous results were not of brief duration.. Continuing down through all time, they are felt most strongly even at this day. Look to England, that richest, proudest, poorest of all States and say what has the Reformation done for her?

What has it done? alas, too much. It has withdrawn the protecting hand of religion from the poor—it has broken down the barrier, that defended the weak from the strong, in wealth; it has enabled and authorized the rich to over-leap the breast-work,

that formerly by their consciences they dared not approach, but to fortify—It has bared the sword of the Capitalist which was tempered and sheathed in religion and thrown away the scabbard; now it waves above their heads and now it descends with pitiless force upon the unfortunate operative. It has elevated the wealthy to the skies and sunk down the labourer to the earth.

What has it done? Look at the calumnies it has originated and perpetuated, darkening men's minds, exciting their unholy passions and inciting them to rapine, outrage and bloodshed. Have you heard of the conflagration of a Convent, within the last few years—of a heated mob, attacking unprotected females—of a cry like that of fiends, breaking upon their calm and innocent repose—of forms of women and gentle girls, driven from their asylum by coarse men, flitting about amid ice and snow, in consternation and confusion—of the wild shrieks and the phrenzied cries of women and the low wailings of children, mingling in the cold mid-night air with the crackling of flames, the crash of beams, the roar of falling walls and the mad shouts of a lawless multitude? Have you heard of the murder of men, of the destruction of seminaries of learning, of the conflagration of Churches for religion's sake? We all have heard. Amid such scenes does not the thoughtful patriot sometimes inquire of himself, "are national punishments the results of national sins?" He does—he is transported hence and stands alone amid smoul-

dering ruins—around him in shapeless masses lie piles of brick and stones and mortar—strown around are shattered doors, from their hinges wrung, columns fallen and altars broken. Opposite, rises a crumbling wall, here blackened with smoke, there browned by flame and here again stained with water. There is a word upon that standing ruin. He turns away, sadness on his brow, and a weight upon his heart. But he bears that word away within his soul and upon his lips: "GOD SEETH."

And whence all these effects we so keenly feel and deeply mourn? They were begun by calumny, and by calumny have been perpetuated. "The Catholic," it is cried out, "is an idolator—his church teaches him to pay divine honors to images, to the Saints, to the Virgin—it persecutes—butchers—destroys disbelievers—it denies, and always has denied the Bible to its members." Such and thousand others are the misrepresentations abroad in the world. They have been again and again disclaimed and refuted; but who shall fight and conquer against the passions, the ignorance and the interests of men?—There are champions in the field who will be heard and must be felt. Such a one is now before us, and as he speaks of the Bible question, one most pertinent at this time, we look for proof, that the Church has always refused the Bible to the laity. "We refer to history," it is said "there is our proof." To what historian is reference made? To Hume. Thus always do the champions of the

Reformation and the decriers of Catholicism refer to Infidels or Deists to support them. It is still Hume, Gibbon and Robertson, Robertson, Gibbon and Hume. Read now what Hume has said, and what he has *not* said, and if you hereafter repeat that calumny, let it be in your closet alone, that enlightened men may not scorn you, nor the world behold your blush of shame.

“Hume’s estimate of the merit or demerit belonging to any institution or any individual—is exactly in proportion to the absence of so deleterious an influence as Christianity. Hume is always on his guard; no holiness, no beauty, no purity, no utility, can by any chance betray or seduce him to find an excuse for the sin of religion.

Professor Smyth, warning his readers against the continued fraud and falsity of the ‘guide and philosopher,’ and expatiating upon the sagacity and skill displayed by Hume in perverting the authorities whom he employs, proceeds—

‘But what reader turns to consult his references, or examine his original authorities? What effect does this distrust after all produce? Practically, none. In defiance of it, is not the general influence of his work on the general reader just such as the author would have wished; as strong and permanent as if every statement and opinion in his History had deserved our perfect assent and approbation?’

‘I must confess that this appears to me so entirely the fact, judging from all that I have experienced in myself and observed in others, that I do not conceive a lecturer in history could render (could offer, at least) a more important service to an English auditory than by following Mr. Hume, step by step, through the whole of his account; and showing what were his fair, and what his unfair inferences; what his just representations, and what his improper colourings; what his mistake; and, above all, what his omissions; in short, what were the dangers, and what the advantages, that must attend the perusal of so popular and

able a performance.’—*Lectures on Modern History*, vol. i., pp. 127, 128.

Some few observations and examples will exemplify how truly the Professor’s censures are deserved: but we must be content to await an explanation of the principles which justify the public teacher of youth in bestowing the most affectionate and warmest praise upon such a propagator of falsity. Would it not have been desirable that an instructor of the rising generation should pass some censure upon these violations of natural morality, some regret for talents thus misapplied?

Hume’s sagacity taught him in most cases to avoid absolute falsehood. You can rarely apprehend him in flagrant delict. Hume’s misrepresentations are usually couched in those vague, broad, general charges which he propounds as certain, without bringing forward any proof. Now, it is very difficult to refute charges so propounded, because their contradiction must always be a negative pregnant, involving counter assertions, which throw the whole burden of proof upon those who wish to dispel the error. To revert to Euphranor’s illustration, if a French writer were to state that the *whole scope* of our Admiralty orders since the reign of Queen Elizabeth ‘is directed to the purpose of plunder,’ there would be no incontrovertible refutation, excepting by producing the whole series of documents. So it is in Hume: his calumnies are couched in those stereotyped phrases, which, through him, and we may also add, through Robertson, are now adopted as first principles of historical information and knowledge—‘ignorance and absurdity;’ ‘days of ignorance;’ ‘disputes of the most ridiculous kind, and entirely worthy of those ignorant and barbarous ages;’ assertions that the clergy ‘subsisted

only by absurdities and nonsense; and that nonsense passed for demonstration; and that 'bounty to the Church atoned for every violence against society; that 'the people, abandoned to the worst crimes and superstitions, knew of no other expiation than the observance imposed upon them by their spiritual pastors.' To demonstrate the prejudice, the unfairness, the wicked untruths of such accusations, the first step in the process must necessarily be to know what they mean. 'Ignorance' may be ignorance of evil—absurdities may be the highest truths. According to Hume, belief in a special Providence is a gross absurdity. It is painful to us to be compelled to notice impiety in a conversational tone, but the nature of our subject compels us to do so. In the next place, the general influence of Hume's general propositions can only be counteracted by a faithful development of the practice and doctrine, life and conversation, of the ages and persons so recklessly defamed. The task, we rejoice to say, has been nobly begun by Mr. Maitland, in his *Essays upon the Dark Ages*, which have appeared in their present form, since this article was first sent to the printer. Terse, witty, powerful in reasoning, pious in spirit, and profoundly learned, Mr. Maitland has, by a well chosen selection of topics, enabled every reader to judge of the gross misrepresentations which have been promulgated by those popular writers, who, in Professor Smyth's words, have hitherto given the tone and the law to the public mind. We trust such a work as Mr. Maitland's will not be confined to the instruction of readers. Let us hope that it will produce students; encouraging those who, deriving knowledge from original sources by patient assiduity, thence acquire self-reliance, and independence of judgment, so much needed in this over-

active age, when so many endeavour to be up and doing, and so few sit down and think. For this purpose there must be a diligent study of mediæval divinity.

Considered merely as affording the means of historical information, this pursuit will become indispensable, when with more philosophy than has hitherto been exerted, we endeavour to penetrate into the moral organization of mediæval society. Are we interested by the structure of the abbey or the cathedral? Is it not at least as important to become acquainted with the doctrines which were taught by those who ministered at the altar? Our present love of antiquity may lead to unsound conclusions. Many are tempted to a blind and indiscriminate worship of past times, not only shutting their eyes against unfavorable facts, however clearly proved—but ascribing to the middle ages gifts of impeccability and perfect holiness which revelation teaches us to be incompatible with human nature; others, constituting a numerous class, are caught by the vulgar bait of antiquarianism. Our attention is in danger of being engrossed by the archæology of the curiosity shops. Unless this tendency be corrected, we shall be overwhelmed with literary dealers in the *rococo* of history. Archæology, if pursued merely with reference to art or decoration, to manners or customs, to incident and romance, is little more. Without doubt, in a subordinate relation, all such inquiries are useful, but they are only secondary and subordinate; it is the bane of sound instruction to consider them in themselves as objects of knowledge. History so treated, substitutes the illuminated miniature of a manuscript, with its bright colours and false perspective, for a real view or the state of society. How has the study of classical antiquity been rendered beneficial to the intel-

lect? It is because the history and philosophy and literature of Greece and Rome have been rendered ethical; because they have been pursued for the purpose of distinguishing between the transitory forms which they assume, and the principles of permanent application and utility which they include. To the Christian teachers of the middle ages, we deny the honour and worship which we lavish upon the wise amongst the heathen. In place of seeking the highest utility, we play with the eccentricities and peculiarities which amuse us from their novelty and singularity, which minister to intellectual frivolity, which gratify the ear or the eye—the baubles supplying the subject of a melodrama or the drawing for an album, the arrangement of a tableau, the poetry of an annual, or the frippery of a fancy-ball.

Very important are these doctrinal works in explaining how the comparative paucity of copies of the Holy Scriptures influenced, and, paradoxical as it may appear, promoted, their study during the middle ages. Until about the twelfth century, the productions of the inspired writers were not commonly found otherwise than in separate manuscripts, as is the case in the East at the present day. ‘So scarce are the copies,’ is the remark of a recent traveller, ‘that I have not found but a single Nestorian, and that was the patriarch, who possessed an entire Bible; even that was in half-a-dozen volumes. One man has the Gospels, another the Epistles, and so on.’* It was, therefore, only with much trouble and expense that a complete set of the detached pieces of Holy Writ could be formed. The donor of the Book of Kings or the Book of Chronicles is recorded as a benefactor in the annals of the

Monastery. Few libraries before the Hildebrandian era—the great era of revival—possessed Law and Prophets and historical and poetical books, and Gospels, and Acts, and Epistles, and Apocalypse, transcribed uniformly in the one volume which we call the Bible—a term unknown till about the thirteenth century, such a volume being previously designated as the *Bibliotheca*, or the *Pandects*. The scarcity of a complete textual copy of the entire Scriptures—the deep feeling of their inestimable value—the exertions bestowed by monks and clergy for their diffusion—all appear from a remarkable anecdote in the life of St. Ceolfrid (ob. 716.) This holy man, the abbot of Wearmouth and Jarrow, caused three *Pandects* to be copied. Two were placed in his monastery, in order that the whole body of the Scriptures might be conveniently ready and at hand for consultation or perusal in any particular chapter; the third he himself conveyed to Rome, and presented to St. Peter’s: thus proving equally the value of the volume and the diligence of the Anglo-Saxon Church—Northumbria, so lately a pagan realm, aiding by her industry and learning the capital of the Christian world.

New generations arose; time advanced; the patient industry of the inmates of the Scriptorium multiplied the copies of Holy Writ, until the wider diffusion of Scripture was permitted by a process—art, it cannot be called—so easy, so familiar, so long known, that the concealment of the printing-press from mankind until these our latter ages, is one of the most remarkable instances, revealing to us the constant control exercised over human intellect by the Power from Whom it flows. In the meanwhile, and until printing was thus called into operation, the whole course of religious instruction consist-

* Grant on the Nestorians, p. 67.

ed in a constant endeavour to imbue the learned clergy and the unlettered laity with the knowledge of the Word of God. Hence, for the clergy the formation of the Concordance, binding, as it were, the Holy Scriptures into one whole, and rendering the inspired writers their own commentators; and it was in the 'darkness' of the thirteenth century, that, by Hugo de Sancto Caro, this great and glorious work was performed. Hence, for the laity, the common use of pictures. Objectionable as such a mode of instruction may become, it was then beneficially employed, as the means of realizing an historical knowledge of Holy Writ. How few amongst us identify, in our own minds, the personality of the individuals, and the actual occurrence of the events, mentioned or recorded in ancient history! How rarely do we strengthen ourselves in the conviction that the Deluge is as real an event as the fire of London! Historical belief and doctrinal belief are inseparably combined: take either away, the other falls. Reject the historical event, and you destroy the sacrament which it typifies. Even the mystery or stage-play, in which the events of Scripture were dramatised, were beneficial. In certain states of society, there is scarcely any sense of the ridiculous. The rude dramas which amuse the half-scoffing antiquary, conveyed sound instruction to the wondering multitude. The more the volumes of the Holy Scriptures were scarce, the more was Scriptural knowledge valued. Scriptural knowledge acquired activity from its concentration. The narrowness of the stream added to the force of the current; what was lost in breadth was gained in intensity. Scripture was forced upon the reader, upon the hearer, upon the monk in his cell, upon the crowd assembled around the

cross. Consult the mediæval sermons and homilies: what are they but rotinuous lectures upon the Holy Scriptures. The Song of Songs alone furnishes *eighty-six* sermons to St. Bernard, of singular excellence. Their treasures of divinity, properly so called (for the scholastic dialectics belong to a different class), overflow with Scriptural knowledge; and generally may be designated as Scripture extracts connected by ample glosses and expositions. Above all, was the Bible brought home to the people by the constant appeal to Holy Writ—in discourse or in argument, in theory or in practice, for support or example—connecting it with all the affairs of human life. The Scriptures entered as an element of all learning, of all literature, of jurisprudence, and of all knowledge. Theology was honored as the Queen of science. The opening speeches to Parliament were Scriptural discourses; and this circumstance has been alluded to with ridicule, by the very writers who most strongly condemn the middle ages for their neglect and concealment of Holy writ. Every theory, every investigation, was based and founded upon Scripture: for, in the memorable words of the venerable Primate of our Church, mankind truly and practically acknowledged the all-important duty of 'approaching the oracles of Divine truth with that humble docility, and that prostration of the understanding and the will, which are indispensable to Christian instruction.*' Can we say that the far greater diffusion of Scriptural knowledge in our times produces that vital result? Do we, like them, obey the whole tenor of the volume, which teaches us the duty of bringing the

* Charges delivered to the Clergy of London, at the Primary Visitation, 1814, by William, Lord Bishop of London.

intellect in continual subjection to revelation? Considered merely as a book, none was perused with greater delight—no poem had so great a hold upon the imagination. The Bible, in all its variety, was presented to them, not as a huge bundle of texts, but as one wonderful epic, beginning before time—ending in eternity.

It would require years—years well employed—to investigate the literature of mediæval divinity. Even the most moderate tincture is sufficient to correct the amazing misrepresentations which have been propagated respecting the religious morality of the middle ages; and, with respect to Hume's wholesale falsities, take the following passage:—

‘However little versed in the Scriptures, they (the ecclesiastics) had been able to discover that, under the Jewish law, a tenth of all the products of land was conferred upon the priesthood; and forgetting, what they themselves taught, that the moral only of that law was obligatory on Christians, they insisted that this donation conveyed a perpetual property, inherent, by divine right, in those who officiated at the altar. During some centuries, the whole scope of sermons and homilies was directed to this purpose; and one would have imagined, from the general tenor of these discourses, that all the practical parts of Christianity were comprised in the exact and faithful payments of tithes to the clergy.’

Such are the accusations preferred by the philosopher, who, denying the miracles of the Gospel, confessed that he had never read through the

New Testament. Of the knowledge possessed by the clergy, whom the sneering enemy of revelation represents as ‘little versed in Scripture,’ we have already spoken. With respect to the accusation which charges *the entire body of Christian teachers* with the foul and deliberate perversion of the whole scope of their teaching, for the purpose of ministering to their own sordid avarice, it is not merely an untruth, but an untruth destitute even of a pretence by which it could be suggested. In no one of the sermons or homilies of Bede, Ælfric, Gregory, Anselm, Bernard, Gerson, or Thomas a Kempis (names amongst the most important of the ministers of the Gospel during the middle ages), or in the treatise of Alan de Lisle, destined for the instruction of the extempore preacher, is there a *single passage* by which the payment of ecclesiastical alms or tithes is recommended, enforced, or enjoined. Nor do we believe that, if the whole body of mediæval divinity, printed or manuscript, were ransacked, any evidence could be found by which the calumny could be in the slightest degree sustained. The Historian would not have dared to broach the falsity, had he not been able to rely upon an ignorance amongst his readers, to which his own impudence could be the only parallel.”

J. E. D.

HISTORY OF THE LIFE OF OUR LORD JESUS CHRIST.

FROM HIS INCARNATION TO HIS ASCENSION;

FROM THE FRENCH OF FATHER DE LIGNY.

BY THE REV. CHARLES CONSTANTINE PISE, D. D.

CHAPTER XII.

The woman troubled with an issue of blood, cured—Daughter of Jairus resuscitated—Blind restored to sight—Possessed delivered.

WHILST He was speaking near the sea-shore, a chief of the Synagogue,* called Jairus, threw himself at his feet, conjuring him to accompany him to his house, where his daughter, twelve years old, was dying.—Perhaps he believed that Jesus, who had healed the sick, had not the power to raise the dead: perhaps, even, he was one of those who thought that the presence of the Sa-

viour was necessary for a miracle.—On this account he was so urgent in his entreaties: “Come, lay thy hand upon her, that she may be cured and live.” Jesus arose, and went with him, followed by his disciples.

It happened as he proceeded, that he was pressed by the crowd, among which was a woman who had suffered, during twelve years, with an issue of blood. She forced herself near his person, and touched the hem of his garment, confident that she would be relieved. That instant her infirmity left her.* Immediately, Christ, turning to his disciples, asked who had touched his garment? No one acknowledged having done so, when Peter said: “Master, the crowd press-

* He who presided at the religious meetings, held on the sabbath. The place in which they were held were styled *synagogues*, a Greek word, signifying *assemblies*. There they read the Holy Scriptures, made exhortations, and sang psalms—the only kind of religious exercises permitted to the Jews out of the temple of Jerusalem. Authors affirm that before the destruction of that city there were four hundred and eighty *synagogues*.

* The garment of Christ, therefore, wrought this miracle. Calvin, who well knew that this fact would be a strong argument in favor of relics, charges this woman with an indiscreet zeal, mixed with superstition. Jesus sees faith in it. He praises this faith. And it is this faith that obtained her cure. *If I but touch the hem of his garment, I shall be healed.*

es around you, and do you ask, Who has touched me?" "Some one has touched me," he replied, "for I felt a virtue going out from me"—and looked around, as it were, to discover who it was, for he was not ignorant of the person, but merely conformed to our manner of acting; because he wished the miracle to be known, and prepared the way for the manifestation of it, by obliging her to speak, whose deposition alone could reveal and confirm the miracle. The woman, affrighted and trembling, threw herself at his feet, declaring that she had touched him, and had been healed. "Be of good cheer, daughter," he returned—"thy faith hath made thee whole. Go in peace."

Jesus was still speaking, when it was announced to the chief of the Synagogue that his daughter was dead. Jairus, whose faith had received a new impulse from the miracle which he had just witnessed, did not despair. "Lord," he cried, "my daughter has just died, but come, place thy hand upon her, and she will live." For it is thus that one of the Evangelists makes him speak; placing here this expression, different from that which the other Evangelists put in his mouth, who make him speak only of the extreme illness of his daughter. "Fear not," answered Jesus, "believe, and she shall live." On reaching the house, he allowed no one to enter with him, except Peter, James, John, and the parents of the child. Seeing the musicians,*

* It was customary among the Jews and Gentiles to hire musicians, who accompa-

and a crowd of young men making a rout, weeping, and heaving loud cries, "why this uproar?" he asked. "Retire; for the damsel is not dead, but sleeps."* They mocked him, knowing that she was dead. Having made them all withdraw, in company with the father and mother, and his disciples, he entered the room where she was lying; and taking her by the hand, said, with a loud voice: "*Talithacumi*;" that is to say, "daughter arise." Instantly, the spirit returned, she stood up and walked.—Jesus commanded them to give her food. Her parents were beside themselves. But he forbade them to say any thing of it. *Nevertheless*, the fact was divulged to the whole world.†

nied, with mournful airs, the lamentations which were made at the funeral obsequies. We know not whence this usage derived its origin. But, it is more than probable that the Jews borrowed it from the Gentiles.—To imagine that the musicians themselves were all Gentiles, would be to suppose that painters must be Italian, because painting comes from Italy.

* A dead person, whom so sudden a resurrection to life, hardly the duration of a short sleep, should be called a sleep rather than a real death.

† There were too many witnesses of her death to make her resurrection a mystery; and the secrecy which Christ exacted on this occasion could only touch the manner in which the miracle was performed. He enjoined a similar secrecy on other miracles. It may be asked why he did so, seeing that he wrought so many miracles in public, which, far from desiring to be concealed, he sometimes ordered to be published abroad? Of the many reasons given, the only probable one is, that he wished to teach his disciples, and all those to whom he should communicate the gift of miracles

On leaving the house, Jesus was met by two blind men, who followed him, crying out: "Son of David, have pity on us." In order, no doubt, to try their faith, he did not stop on the way. But having reached his dwelling, they came near him, continuing their entreaties. He then said: "Do you believe that I can do what you desire?" They replied: "Yes, Lord." Then he touched their eyes, saying: "Be it done unto you according to your faith." Immediately their eyes were opened.— And Jesus threatened them, saying: "See that no man know it." But they published it through the whole country.

After this, a man, dumb, and possessed by the Devil, was placed before him. One of the Evangelists affirms that the Devil himself was

to conceal them as much as possible, and thus prevent the applause of men. Many saints have profited by this lesson, and we know to what precautions they had recourse, in order to cover from the world the wonders which God wrought through them.— Thus may be explained the reason why Christ wished to keep secret some of his miracles, but not why he acted in this way with regard to one miracle rather than another. Not that reason, had not been given by those who seek to explain everything.— Let us be satisfied with knowing that he had reason, worthy of his wisdom, growing out of the circumstances of the time, persons and places. The secret was not always kept by those on whom it was enjoined—and, whatever the morose Calvin may think, Catholic theologians do not therefore, accuse them of having sinned! The gratitude which prompted them to speak excused the want of submission to the order which they attributed to the modesty of their benefactor.

mute, because he prevented his victim from speaking. Which teaches us that the dumbness of the man did not proceed from natural cause, but that the Devil had bound his tongue. The manner in which his cure is recounted, seems to imply this. For when the Devil was expelled, the dumb man spoke. The people were filled with admiration, and exclaimed: "Such a thing has never been seen in Israel!" The Pharisees, on the contrary, affirmed, that he effected this through the agency of Beelzebub, the Prince of Devils.

Jesus did not notice the blasphemy which, perhaps, they dared not utter in his presence. We will find, on another occasion, that he replied in a manner that covered with shame those who presumed to let him hear their blasphemy. That is, in a manner which made them his irreconcilable enemies. For not to be in the wrong is, in the eye of Envy, to incur a wrong which, of all others, is the least pardonable.

THE SECOND PASCH.

Jesus left awhile, the Pharisees of Galilee, to visit those of the Capital. The latter, if they were not more profound in malice, were more formidable in numbers, on account of their Proselytes, and the facilities which large cities afford, to form cabals, and excite popular commotions. But it was not for the purpose of making war upon them, that the meekest of all men went among them. It was to enlighten and con-

vert them. A motive of religion obliged him to make this journey.—It was the festival of the Jews, which we believe, with many interpreters, to have been the Pasch, for the very reason that it is here called simply the festival. We know that it was the principal of the three festivals, for the celebration of which the law commanded the Jews to go to Jerusalem. Jesus, the author of the law, voluntarily subjected himself to the law, which he observed with perfect punctuality. He came, therefore, to the festival with his disciples, and a miraculous cure by which he signalized his advent in the capital, gave occasion to the Pharisees to calumniate him, and to himself, of instructing and refuting them by the admirable discourse which they addressed them.

REMARKS ON GALILEO.

BY AN AMERICAN CATHOLIC.

THE literature of England,—essentially anti-Catholic by prescription—has long been adopted in this country. From it our intellectual support has been almost exclusively drawn. Our literary faith is pinned to her sleeve; and in the humble attitude of paupers, we take at her hands the broken meat and sour bread of historic falsehood for sound and healthful nourishment.

With much that is excellent, we have been compelled to receive a great deal that is bad. We have thus naturally imbibed the countless prejudices of a nation bigoted to a degree. We see history, philosophy and religion through the medium of

her eyes alone. The bold calumny of one century, or even less, has, by dint of repetition, acquired the authority of ages of tradition, and the horn-book and the octavo teach it to young and to old as legitimate truth. The narrow prejudice springing there from religious antipathy, is here received as the result of unbiassed judgment.

We have met, not far from this, intelligent persons, prepared to prove to us that the Great Fire of London was the work of bloody minded Papists. And on the faith of their English tradition, years after the people of England had themselves, with tardy justice, erased the falsehood

from that 'tall bully'—the London Monument! We have seen Americans abroad fall into ecstasies in looking at an Italian sunset—a very tame spectacle indeed, compared to our own gorgeous evening skies—because, forsooth, they had all their lives read in English books of the glories of a setting sun in Italy.

But the effect of this pupillage is most marked in our indiscriminate adoption of the calumnies—traditional and invented—in vogue against the Catholic Church. The fables long since abandoned by intelligent Protestant Europe are still here, with many, great land-marks in historical knowledge. The misrepresentations, dismissed with a sneer by such men as Ranke and Guizot and Menzel, are, with a look of profundity, propounded among us as the result of much research,—this research extending—alas! too often, no farther than the treasures of some stereotyped literary 'omnium gatherum.' The school-book repeats the Encyclopedia, and the riches of the latter are poured forth with unsparing hands from pulpit and lecture-room.

For some such reasons as these, we are well aware that the attempt to meet and answer the legion of historical misstatements affecting us as Catholics, would be idle. We know that a better day is dawning, and this state of things cannot long endure.—Meantime we must be content to hear 'the repetitions wearisome of sense.' Among these the history of

'The starry Galileo with his woes'
meets us at every turn.

We can readily excuse the declamatory school-boy for his attachment to the garbled version of this astronomer's history. The temptation it presents of bringing down applause by telling the auditory with a stamp of the foot 'It does move though,' is—for a school-boy—really irresistible.

And we may pass unnoticed the lamentable ignorance of an Editor, who coolly insults the intelligence of his readers, when he tells them that Galileo 'was imprisoned by the Inquisition for teaching the Portuguese of the Heavenly bodies.*

But we may not so pass the statements of a man, whose long and eminent public services, whose acquirements as a scholar, whose great personal popularity, and whose venerable age would give a peculiar authority to all he might say.

The address delivered on the 10th of last November by the Hon. John Quincy Adams before the Cincinnati Astronomical Society, was listened to by an overflowing auditory, drawn together by the interest of the occasion, and the high reputation of the speaker.

In the treatment of that portion of the history of Astronomy illustrated by the discoveries of Copernicus and Galileo, there was much in the manner, the matter, and the expressions of the venerable orator deeply and unnecessarily to wound the Catholics who were present. The grandeur of the subject, the vastness of the

* See 'Cincinnati Chronicle.'

field open to the speaker in the history of man's efforts for three thousand years to penetrate the blue veil of immensity that surrounds us—rising from wonder to wonder in the clusters of sparkling worlds above,—would, they had hoped, suggest matter sufficient to spare him the reproach, and them the pain, of the violation of literary taste, the perversion of history, the torture of dates, committed in bringing the sainted Ignatius from his sepulture of near a century, to place him beside the unfortunate Galileo! 'T was indeed with heartfelt sincerity that as, at the mention of his name, the record of the enlightened zeal, the pure devotedness, the angelic charity of the soldier-saint came fresh to their memories, they joined the orator in his 'God speed' to the champion of truth, and his hope that 'the truth shall ultimately prevail.'

It was not alone because their feelings were outraged by a needless misrepresentation of their church—not alone because neither the solemnity of the occasion, nor a sense of propriety could restrain the incident mirth of several reverend gentlemen near the speaker, that the blush rose to their cheeks. They well knew that in the very cases spoken of, their Church was as she ever had been—the Ægis of Christianity—the protectress of Knowledge. But as Americans they were mortified at the unaccountable historical errors of one whom they had always been taught to look upon as a 'shin-

ing light' of national scholarship.

Mr. Adams was understood to state when relating the 'persecution' of Galileo by the Inquisition, that this Institution was invented by Ignatius of Loyola, and he was so reported in the newspapers of the following day. As the 'Institution' in question was founded three hundred years before the birth of St. Ignatius, here was an anachronism seriously affecting his reputation as a scholar.—Straightway some of Mr. Adams' friends insisted vehemently through the medium of the press, that he did not mean the Inquisition, but the Society of the Jesuits when speaking of the institution founded by St. Ignatius. What he really intended, could only be decided by the manuscript; for he should not, in justice, be held accountable for an error committed in the hurry of delivery.

Meanwhile, the position assumed for Mr. Adams by his friends left him the choice of establishing one of the two following propositions. 1. St. Ignatius of Loyola invented the Inquisition. 2. Galileo was persecuted and condemned, not by the Inquisition, but by the Society of Jesuits.—But we have our own reasons for believing that, in this matter, Mr. Adams has more cause to be gratified with the zeal than the judgment of his friends; and that he will have no disposition to accept the alternative they have proposed for him. We have, moreover, too much confidence in his integrity to suppose that for the explanation of a mistake so mani-

fest he will not frankly admit the unconscious adoption of one of those historical errors singularly frequent among our Protestant brethren in matters pertaining to Catholicity.—Thus much by way of preface.

The Address is now published in a handsome pamphlet of seventy-two pages. From a hasty perusal of it, we take the liberty of suggesting to the Committee of Publication the correction, for a second edition, of a number of serious mistakes. To mention only a few, and to confine them within the subject matter of these leaves, we would point out the following.

‘Copernicus,’ says Mr. Adams, (page 48), ‘died at Nuremberg.’—This is incorrect. He died at Frauenberg, some six hundred miles distant.

Kepler did not die in 1650 (page 50,) but twenty years before.

On page 54 we are told that thirty-seven years intervened between the first sentence of Galileo and the publication of his *Dialogues* ‘in 1652.’ There are two glaring errors here. The interval was not of thirty-seven, but of seventeen years, and the *Dialogues* of Galileo were not published in 1652, but in 1632. Indeed the statement, some lines farther, that he died on the 6th of January, 1641, renders it very problematical whether Galileo ever published his *Dialogues*. But this also is incorrect—for Galileo died on the 8th of January, 1642.

We do not make these remarks in

a spirit of hypercriticism, but merely for the instruction of those persons who clamorously assert for Mr. Adams an infallibility in matters of history which we feel confident he is far from claiming for himself. Nay, we are even willing to suppose that these and many similar mistakes that might be pointed out were caused by the haste of composition, or made by Mr. Adams’ copyist.

We come now to matter of more serious import.—‘The system of Copernicus,’ says Mr. Adams (pp. 47, 48) ‘was so directly in the face of the testimony of the only sense, by which man can become acquainted with the stars, that, after he had made the discovery, and confirmed himself by observation and calculation, in the belief of its truth, he dared not publish it to the world. Thirty years he kept it confined to his own bosom, or communicated it only to students, in the same science, on whose discretion and reserve, he could confidently rely.’ Mr. Adams has evidently set out with the intention of making Copernicus one of the ‘Martyrs of Science.’ We are inclined to believe that in so doing he has assumed the position of a certain philosopher of whom we have read. Not having before his eyes the fear of the inductive system, he invented some brilliant theory, and after having announced it, began to look for facts in its support. On being remonstrated with by a brother Philosopher, he replied: ‘My dear friend,—there’s my theory, and if the facts do not suit it,

why so much the worse for the facts !' On this supposition, the facts in the case of Copernicus must, in the estimation of Mr. Adams, fare badly indeed.—They are these.

Nicholas Copernicus, a priest of the Catholic Church, and the Apostle of Modern Astronomy, acquired his scientific education at the University of Bologna, where, Laplace tells us, 'Astronomy was taught with success.'—In Rome he was appointed to a Professorship, and for years lectured to crowded halls on his favorite study. After he had discovered the true theory of the Solar System, he continued for thirty-six years with a persevering resolution seldom equalled, the laborious task of testing its truth by observation and the scrutiny of details.* 'This was the reason why he delayed the publication of his system for thirty-six years,' says his English Protestant Biographer of the Society for the Diffusion of Useful Knowledge. 'The opinions,' he adds, 'on which it is based, were widely known to be entertained by him long before the work itself appeared.'

A Protestant compatriot of Copernicus, Karl Adolf Menzel the distinguished historian, gives a second reason for this delay, viz: 'his indifference to renown,'† and says 'his discovery had its first promoter at Rome, and that Copernicus, if he had needed a protector, would have found one in

the lover of science Pope Paul III.*

So widely known was the opinion of Copernicus, on the subject of the Earth's motion, that it was publicly satirised in a farce brought out in the theatre of Elbing. The personal popularity of Copernicus, however, was so great that the piece was hissed. For many years the publication of the work announcing his theory was in vain urged by Cardinal Scomberg, who accompanied his solicitation with the funds necessary for its printing.† Another dignitary of the Church, the Bishop of Culm, himself superintended its publication, and it was dedicated to the head of the Church, Paul III., 'On the express ground,' says Sir David Brewster, 'that the authority of the pontiff might silence the calumny of those who attacked these opinions by arguments drawn from Scripture.'‡

We have spoken of Mr. Adams' reputation as a scholar. This we would not hastily assail. It is because of our faith in that reputation, that, on such a subject, we had a right to look to him for remarkable accuracy both in the detail of facts and in the deductions drawn from them. It is not in the history of Copernicus that Mr. Adams need seek for anything to support the assertion made by him of the position of astronomical discovery at that day. Science then, as always, was the

* By thirty-six years of observation and meditation, he established his theory of the motion of the Earth.' Laplace. *System of the World*. Lond. Ed. vol. 2. p. 264.

† 'Gleichgultig gegen den Ruhm.'

* *Neuere Geschichte der Deutschen*.—Breslau, 1833. Funfter Band. p. 116.

† One of the Cardinal's letters, dated 1636, is prefixed to the work.

‡ *Life of Galileo*, p. 95.

cherished handmaid of Religion in the Catholic Church, and all their sons were brethren.

‘The astronomer,’ says Mr. Adams (p. 48.) ‘at the peril of his liberty, or his life, must discover nothing which would require so much as an explanation of the meaning of a passage in Scripture.’ The historical confirmation of this assertion, we humbly submit, is not to be found in the interest felt at Rome for the astronomer on the distant shores of the Baltic,—not in the liberality of the Cardinal,—not in the intelligent aid of Gisio,—not in the friendly sympathy of the populace,—not in the protection of the Pontiff.—We beg permission to point out where it really is, and at the same time, to fill up a void left by him in the history of Kepler.

On page forty-nine, we read ‘In the twenty-second year of his age, he (Kepler) was professor of Mathematics at Gratz.’ Now it may interest many persons to know why the Lutheran Astronomer left home to accept a professorship in a distant Catholic University.* Wolfgang Menzel informs us. ‘The theologians of Tübingen condemned his discovery because the Bible teaches that the Sun revolves about the Earth, and not the Earth about the Sun, (Joshua commanded the Sun to stand still.) He was about to suppress his book, when an asylum was opened to him

at Gratz. The Jesuits, who better knew how to prize his scientific talent, retained him, although he openly avowed his Lutheranism. It was only at home that he suffered persecution and it was with difficulty that he succeeded in saving his own Mother from being burnt alive for a witch.’

Nor is this the only authority on this point. Another German historian, also a Protestant, states that ‘the Lutheran theologians pronounced his astronomical truths damnable, and condemned the theory because it did not appear to accord with the command of Joshua.’ Nay, more, the same author intimates that the Copernican system was at that time refused only by the Protestants of Germany.

The inquisition at Rome began to move in this matter full half a century too late to be now obnoxious to the charge of setting the example of arbitrary interference with the pursuits of science. This charge we have laid at the door of the Protestant consistory of Tübingen, and adduced in proof the testimony of two of the most distinguished historians of modern Germany. If the Inquisition ‘persecuted’ Galileo, which we emphatically deny,—if it caused his banishment—which has never been pretended, it but followed in the footsteps of the self-constituted infallibles of Tübingen.

If Tübingen had been Rome, and the Consistory the Inquisition, far,—very far different would have been in popular history the relative reputa-

* He had previously been offered the Chair of Astronomy at the Papal University of Bologna.

tions of Galileo and of Kepler. The gentlemen who compiled books for English and American youth knew well their trade, and the merited correction of Galileo's perversity has, by some literary legerdemain, secured for him a species of immortality, while the inconsistent and unjustifiable persecution of poor Kepler appears not to have deserved at their hands the poor tribute of a passing remark!—To what other cause can be reasonably attributed the undue exaltation of Galileo at his expense? As Catholics, we are proud of the Italian philosopher—proud of the country—of the age in which he lived—an age of great intellectual superiority—an age illustrated by a Tasso, a Macchiavelli, a Campanella, a Bembo, a Toricelli, a Guicciardini, an Ariosto! But we are not therefore bound to close our eyes to the transcendant genius of his Lutheran contemporary, the Legislator of the Planets.—‘Honor to whom honor’—and if Kepler be remembered,—let not the ‘Theologians of Tubingen’ be forgotten! One word more of Kepler. Mr. Adams, in speaking (page 49) of Uraniberg, the island on which Tycho Brahe devoted twenty years to astronomical observation, tells us ‘It is of no human being the abode—the owls and bats have wrested it from the dominion of man—But there Tycho Brahe, and Kepler, served their country, and their kind,’ &c. There is a serious error here. Kepler never was at Uraniberg, and it was not until three years after the Danish astronomer had been driven

from it by persecution that they met, (Jan’y 1600) for the first time, at Prague in Bohemia. Protestant exiles from Protestant lands, they both found, in the munificent protection of the Catholic Rudolph, the appreciation of their scientific merits, denied them at home. Passing for the present an important remark, on Tycho Brahe’s rejection of the Copernican system, (p. 51) to which we shall presently recur, we come to Galileo.—Mr. Adams thus notices him.

“Galileo was himself, one of the master spirits of his age, and of all ages. The science of Astronomy, and the knowledge of the structure of the universe, is scarcely less indebted to him, than Copernicus, Tycho Brahe, or Kepler. To the ingratitude or neglect of the common herd of the rulers of mankind, suffered by all those benefactors of the race, he has the additional claim of the merit of Martyrdom in their cause. At the very time when this new engine of discovery, the principle of the telescope, came to him like the present of a new pair of eyes, he was already involving himself in controversy, religious and philosophical, in support of the Copernican system, maintaining the central supremacy of the sun, and the subordinate revolutions of the planets round him. He immediately improved the spy glass of Metius into a telescope; let in a new flood of light upon the Astronomical observer’s eye, and discovered by his own observation, several stars before unknown. The four satellites of Jupiter, the waxing and waning phases of the planets, Mercury and Venus, and the spots on the sun and moon. He was denounced before the tribunal of the Inquisition, and, in his own defence, wrote memoir upon memoir, to prevail upon

the Pope, and the inquisitors, to declare the Copernican system to be in strict conformity with the Holy Scriptures. As the Pope, and seven cardinals, appointed by him to solve this knotty question, pronounced that the doctrine of the earth's motion, was an absurdity in physics, and a damnable heresy in religion, Galileo was expressly forbidden, ever again to maintain, by word of mouth, or in writing, that the rotary motion of the earth was countenanced by the Holy Scriptures. Cardinal Bellarmine, charged with the duty of announcing this sentence to Galileo, gave him at the same time a certificate, that it was not pronounced, as a penalty; and that Galileo was not required even to retract his opinions; but was merely prohibitory, forbidding him from ever again maintaining it. He promised obedience, and observed it for a period of thirty-seven years; when, in 1652, he published dialogues, to prove the immobility of the sun, and the planetary rotation of the earth round him. He was again summoned before the court of inquisition. Seven cardinals again pronounced his theory impious and absurd, and he was condemned as a relapsed heretic, to three years' imprisonment, and to repeat the seven penitential psalms, once a week, during that time.

At seventy years of age, Galileo was compelled by the sentence of these inquisitor cardinals, to crave pardon for having maintained the truth, and abjured it as absurdity, error and heresy, upon his knees, with his hands upon the gospel.—With what spirit he performed this ceremony, you may imagine, from the fact that, on rising from his knees, without raising his eyes from the ground, he stamped upon it, and said—"Yet she moves!" He was finally discharged from prison, but in

the last years of his life was afflicted with blindness, brought on by the intenseness of application to his telescope. He died at Florence on the 6th of January, 1641, and was buried in the Church of the Holy Cross; not without a long interval, during which his friends and admirers, desiring to erect a monument to his memory, by the side of that of Michael Angelo Buonarrotti, were compelled to defer the execution of their purpose, till the popular prejudice against the apostle of truth, should have subsided into oblivion. In 1737, when it was no longer absurdity or sacrilege to believe, that the earth rolls round her axis, and round the sun, the monument was erected.

In the lives of Copernicus, of Tycho Brahe, of Kepler, and of Galileo, we see the destiny of almost all the great benefactors of mankind. We see, too, the irrepressible energies of the human mind, in the pursuit of knowledge and of truth, in conflict with the prejudices, the envy, the jealousy, the hatred, and the lawless power of their cotemporaries upon the earth. *The institution, by the officers of which Galileo suffered every persecution, short of death, which man could inflict upon him, was the invention of Ignatius Loyola, a man, in all the properties which constitute greatness, not inferior to Galileo himself. The profound meditation, the untameable activity, the untireable pertinacity, the unconquerable will, stiffening against resistance, overcoming obstacles, bearing down opposition, sweeping its way along to its intended object, and like faith, casting mountains into the sea, were alike in them both. What, then was the difference between them? It was in the objects, to which they severally applied these properties, in action. Ignatius, under the influence of religious fanaticism, invents an*

engine of despotic power, a rod of iron, and puts it into the hands of a frail mortal man, already invested, by the infatuation of the age, with imputed infallibility. Galileo interrogates the physical creation, for the causes of its own existence, and his ultimate object, is the triumph of truth. To which of the contending causes must the voice of posterity say—God speed? To the champion of truth—and the truth shall ultimately prevail.”

We are among those who do not impute to Mr. Adams any bigoted motive in thus repeating the distorted and too generally adopted account of Galileo's dealings with the Inquisition. We do not believe him capable of it. The memory of the glow of admiration excited in us on witnessing, a few years since, one of the most honorable incidents of his well-spent life, is too fresh to permit us readily to abandon the veneration for him which it inspired.

In his notice of Galileo's prosecution, Mr. Adams has adopted, in the main, the commonly received version; and although this adoption would not support against him the accusation of falsifying history—there is yet serious cause of complaint in that the distinguished orator, with his literary resources, his facility of investigation, and the abundance—even unto profusion, of means to have avoided the offences committed against history, chronology and good taste, should yet have neglected them and been content to give us the ‘bis repetita’ of stale compilations. We have spoken of the startling anachronism charged upon the author of the

oration, in representing Ignatius as the inventor of an institution which had seen some three centuries of existence before the saint's life commenced. The reader will perceive, from the passage above cited, that Mr. Adams has, evidently, made this mistake; and if any question of it could arise from a close examination of the context, the subsequent expressions, ‘engine of despotic power,’ and ‘a rod of iron’ qualifying the nature of the institution spoken of, place it beyond a doubt.—The construction by which it is sought to make the word ‘institution’ have reference to the Society of Jesuits, is too violent to be for a moment admitted. With even more than the sophistry and hatred of Blaise Pascal himself, the orator could not, possibly, have intended the application of these epithets to that noble band of men who, guided and inspired by Xavier and Ignatius, converted the heathen,* protected the poor,† revived the drooping faith of nations,‡ and

* ‘The difficulties and dangers of the service, in which these indefatigable men were engaged—the heroic qualities and religious virtues, which alone could have induced them to enter upon the labor, or supported them under it,—must for ever command the admiration of mankind.’ *London Quarterly Review*, September, 1836.

† ‘The devout resorted to him (Ignatius) for guidance, the miserable for relief, the wise for instruction, and the rulers of the earth for succour.’ *Edinburg Review*.—July, 1842.

‡ ‘The weak points of Protestantism they attacked with embarrassing ingenuity; and the reformed churches did not cease to give them abundant advantage by inconsist-

educated the youth of Europe.*—

We have elsewhere spoken of the parallel instituted by Mr. Adams between St. Ignatius and Galileo,—a parallel forced, false, and incongruous in every respect. Not content with this, the orator has again put chronology on the rack to eke out another reflection on Rome, and tells us ‘It was the good fortune of Newton, to be born, and to live in a country where there was no college of Cardinals, to cast him into prison, and doom him to spend his days in repeating the seven penitential psalms, for shedding light upon the world, and publishing mathematical truth. Newton was not persecuted by the dull and ignorant instruments of political or ecclesiastical power. He lived in honor among his countrymen—was a member of one parliament—received the dignity of knighthood—held for many years a lucrative office, and at his decease, was interred in solemn state, in Westminster Abbey, where a monument records his services to mankind, among the sepulchres of the British Kings.’

Mr. Adams has trodden upon smouldering ashes here. The country in which Sir Isaac Newton expe-

rienced the happy lot thus spoken of was, if we mistake not, England;—

ency, extravagance and passion.’ Hallam, *Literature of Europe*, Vol. 2. p. 56.
 *‘A new society,’ says Bacon, ‘has introduced the most salutary reform in the schools. Why are not such men every where to be found? Why do we not profit by them?’—‘Ad pædagogicam quod attinet, brevissimum foret dictu. Consule scholas Jesuitarum.’ ‘As for the education of youth, consult the schools of the Jesuits.—Nothing can be better than their method.’ Bacon de dign. et Aumg. Scient. 1. 7.

rienced the happy lot thus spoken of was, if we mistake not, England;—a country which, above all others,—nay, alone of all others, has written upon her statute book, in letters of blood, persecution the most savage ‘*for shedding light upon the world, and publishing mathematical truth*’! Not prosecution—mark the word—for the assertion of an hypothesis in language of insult, ingratitude, and contempt of authority; but persecution in the unquestionable shape of exile, the dungeon and the scaffold, for teaching the peasant’s child to read ‘Our Father who art in Heaven’!—Mr. Adams the scholar,—Mr. Adams the man of the world,—Mr. Adams the statesman, surely cannot be ignorant that, within his own recollection, laws—penal laws, enacted by the parliament of England, were in force, by virtue of which,

1. If a Catholic in Ireland kept school, or taught any person, Protestant or Catholic, any species of literature or science, such teacher was punishable by law with banishment—and if he returned, he was subject to be hanged as a felon.

2. If a Catholic child received literary instruction from a Catholic—either privately or at school, such child—even though in its early infancy, incurred a forfeiture of all its property, present or future.

And when thus deprived at home of the means of knowledge, 3. If a Catholic child went into a foreign country for education, the child incurred the same penalty, as also the person making any remittance of goods or money for its maintain-

ance!* ‘College of Cardinals!’—‘Persecution for shedding light upon the world!’

But more of this. Mr. Adams, in thus connecting Sir Isaac Newton’s name with a reflection on his immunity from persecution, has called up some reminiscences exceedingly awkward in the way of commentary.—At the mention of the name of Alban Francis, the orator may possibly recollect the active part taken by the English astronomer in an affair highly disgraceful to himself and to the University of Cambridge.—Application was made in 1687 by James II., to the senate of that University to confer upon Alban Francis, a learned Benedictine monk, the degree of Master of Arts. This, the senate, at first, refused in a manner peculiarly insulting to the candidate; but afterwards offered the degree, on the easy condition that the Benedictine father should take the oath prescribed by statute against the Catholic religion—pronouncing it damnable and idolatrous!—And this too, when similar degrees had been repeatedly conferred upon foreigners of various climes and creeds, without the requirement of the oath,—and even in one case upon the Mahometan Secretary to the Ambassador of Morocco!† Sir Isaac Newton particularly distinguished himself in this piece of bigotry; and, suspending the preparation for the press of his

Principia, lent all the weight of his great name, in order that an Englishman—because a Catholic—might not receive for his virtues and his learning, the poor distinction for an honorary degree! ‘It was this circumstance,’ we are told in the Biography just cited, ‘perhaps *as much as the personal merit of Newton*, that induced the University to select him, the following year, to serve as their representative in Parliament.’ Numerous instances crowd upon our memory of various other pleasant and peculiar methods of ‘shedding light,’ and ‘publishing mathematical truth,’ invented and practised by the ‘learned, ingenious, and generous nation of which we were’ once ‘members.’* The which learned and ingenious nation, when Gregory XIII. and the ‘College of Cardinals’ had published mathematical truth, by effecting one of the greatest reforms of any age,—the introduction of the Gregorian Calendar—refused for more than a century to receive it.† But to return to Galileo.

The admirable article, in a late number of the Dublin Review, presents, we believe, the most thorough and searching examination of the question of Galileo’s persecution that has ever yet appeared. It has attracted much attention in England; and Mr. Hallam, in his remarkable work on the Literature of Europe, in speaking of Galileo, refers to it in terms of high commendation.—As the Review

* Statutes 7th Will. 3. ch. 4. s. 9. 1694.—Ditto. 3. ch. 4. s. 1. 1694.

† Lingard’s England, Vol. 8. p. 199. Life of Newton, Library of Useful Knowledge, p. 24.

* Mr. Adams’ Oration, p. 36.

† ‘Truth being no longer truth, when promulgated by the Pope.’ Hallam, Lit. of Eur. Vol. 2. p. 283.

confines itself to the relation of those events of Galileo's life immediately connected with his trial at Rome, we suppose that a sketch of his whole career might not be unacceptable to those who have not made themselves familiar with his history. This outline of his biography shall be principally confined to the facts related by Mr. Drinkwater and Sir David Brewster—sources which will not, we presume, be suspected of undue partiality to any thing Catholic.

Galileo Galilei was born at Pisa, in February, 1564. When a youth, he was intended for the medical profession, but having manifested a great fondness for the mathematics, his father reluctantly consented to his pursuit of that study. At the age of twenty-six, when about to leave the school of mathematics, he was noticed by Cardinal del Monte, and recommended to the reigning Duke of Tuscany as a young man of whom the highest expectations might be entertained. He was immediately nominated lecturer on mathematics in his native city. Galileo now pursued his researches in physics with increased diligence and ardor.

At that period, the doctrines of Aristotle still reigned in the schools, although Leonardo da Vinci, who lived in the early part of the sixteenth century, Nizzoli, his cotemporary, Giordano Bruno, and Benedetti, who wrote about the time of Galileo's birth, had already, by many striking and successful experiments, shaken the authority of the Stagyrite in matters of science. Galileo followed

zealously in their path, and proved by experiment the falsity of many of the prevailing opinions. Among these was the axiom that the velocity of falling bodies is proportionate to their weights. The Leaning Tower of Pisa afforded Galileo a favorable opportunity to demonstrate its incorrectness; and the simultaneous descent of unequal weights should have convinced the unwilling Aristotelians of the absurdity of their doctrine.

But if he had denounced this and other errors to his pupils 'with a zeal, perhaps, bordering on indiscretion,' they were not the less to blame in refusing credence to their young teacher, the success of whose experiment they ascribed to some cause unknown. Their hesitation instantly to embrace the principles he announced, was as ungrateful to Galileo as his rebukes were intolerable to them. Harshness begat alienation, and sarcasm, ill will.

For the sake of the advancement of science, and for his own peace of mind, Galileo much needed another philosophy than that in which he has so well earned the title of 'Master of Modern Physics.' For a prejudice that had its root in centuries, he would make no allowance. For an ignorance against which he alone, among the many was enlightened, he had no consideration. The inevitable consequence was a rupture between the young philosopher and his unenlightened hearers, which soon ripened into enmity. That discretion of valor which is the brightest quality in the veteran soldier and the expe-

rienced controversialist was hardly to be expected from a young and ardent mind, flushed with success, and impatient of the fetters with which aged prejudice had loaded the swift feet of Science.

But well would it have been for the cause of philosophy had Galileo, in after years, laid this lesson to his heart and profited by it. Sir David Brewster remarks in commenting upon this incident, 'Forgetting that all knowledge is progressive, and that the errors of one generation call forth the comments, and are replaced by the discoveries of the next, Galileo did not anticipate that his own speculations and incompleted labours might one day provoke unmitigated censure; and he therefore failed in making allowance for the prejudices and ignorance of his opponents. He who enjoys the proud lot of taking a position in advance of his age, need not wonder, that his less gifted contemporaries are left behind. Men are not necessarily obstinate because they cleave to deeply rooted and venerable errors, nor are they absolutely dull when they are long in understanding and slow in embracing newly discovered truths.'*

These and other difficulties made

* The credit of this invention is disputed by Italy (for others than Galileo) Holland, and England. According to Galileo's own statement, having heard (in 1609) of an instrument by the use of which distant objects were represented much nearer than they appeared to the naked eye, he set himself to discover upon scientific principles by what means such an effect could be produced. The result of his admirable labors was the construction of a telescope, with

Galileo enemies, whose machinations it is said, rendered his stay at Pisa unpleasant. At this time, by the death of his father, the burthen of supporting the family fell upon him, and he gladly accepted (September, 1592,) the appointment of the Republic of Venice to the chair of Mathematics in the University of Padua. There he remained until 1610, when he was called to Florence by Cosmo II. to fill the station of Grand Ducal Mathematician. This period of eighteen years was nobly employed for Science. During this time he invented the Telescope,* improved the Thermometer, wrote many valuable papers and completed numerous inventions.

There is much uncertainty as to the precise time when he abandoned the Ptolemaic System for that of Copernicus. The weight of authority appears to fix it somewhere between 1593 and 1597. His fame had meanwhile risen deservedly high. His reputation became European; crowds, among whom were Dukes and Princes, flocked to hear him. Galileo's first telescope magnified only three times. A second which he made, and presented to the Venetian Senate, had a power of eight. His third telescope, constructed with great pains, magnified thirty-three times.* With this instrument† early in 1610 he discovered the inequalities or mountains of the Moon, forty stars

the aid of which he commenced a series of grand discoveries.

* Bailly, *Histoire d'Astronomie Moderne*, Vol. 2, p. 35.

† Still preserved in the Museum at Florence, Valery, *Voyage Littéraire*, p. 296.

in the Pleiades, and the Satellites of Jupiter. He announced these discoveries in a work bearing the appropriate title 'Nuncius Sidereus.*' It is difficult to convey an idea of the deep and exciting sensation which the appearance of this book produced. Joy, doubt, astonishment and unbelief all manifested themselves with more or less violence, according to the prejudices of the parties and their means of making themselves heard. Kepler, in a letter to Galileo, described his impressions on hearing of the discovery of the Satellites of Jupiter, in the following graphic manner 'Wachenfels stopped his carriage at my door to tell me, when such a fit of wonder seized me at a report which seemed so very absurd, that between his joy, my colouring, and the laughter of both, confounded as we were by such a novelty, we were hardly capable, he of speaking, or I of listening.'

Galileo visited Rome, for the first time, in the early part of the year 1611. His fame had long preceded him. Nowhere were his discoveries better appreciated, his merits more highly prized, than in the Capital of the Christian world. His visit was a continued ovation. Honors the most distinguished were lavished upon him. 'Whether we consider Cardinal, Prince, or Prelate,' says Salusbury, 'he found an honorable welcome from them all, and had their palaces as open and free to him as the houses of his private friends.' His reception was indeed, as is beau-

tifully remarked, 'as though one of his own starry wonders had dropt from the sky.' Having brought with him his best telescope, he erected it in the garden of Cardinal Bandini. For weeks, all classes, Prelate, priest, layman noble and plebian flocked to see the wonders given for the first time, to human gaze. The spots on the Sun lately discovered by Galileo,* were the particular object of their curiosity.

It was during this visit that Galileo became a member of the celebrated Lincæan Academy. This was a philosophical Society founded in 1603 by a young Roman nobleman (Federigo Cesi.) Its chief object was the investigation of the physical sciences. We cannot forbear giving a short extract from the Regulations by which it was governed; and this, as well to shew that there were already some glimmerings of light in this benighted region,—as for the edification of many societies of our own

* The honor of first making this important discovery is claimed for the Jesuit Scheiner. Hallam claims it for his countryman Harriot, while Sir David Brewster insists upon the precedence of Galileo, without questioning the right of either of the three to the merit of an original discoverer. Nor was this the only distinguished service rendered by the Jesuit Father to science. By dint of laborious and intelligent observation of the spots on the Sun, he discovered more than two thousand. He published a work (*Rosa Ursina*) giving an account of them. Scheiner is also the first astronomer who observed and explained (*Sol ellipticus*) the elliptic form which the Sun takes in approaching the horizon. Bailly, *Hist. d'astronomie Moderne*, T. 2. pp. 144, 145.

* 'The Herald of the Stars.'

day which complacently settle grave questions in science and metaphysics with a more or less extensive knowledge of their rudiments.

‘The Lyncean Society desires for its academicians, philosophers eager for real knowledge, who will give themselves to the study of nature, and especially to mathematics; at the same time it will not neglect the ornaments of elegant literature and philosophy, which like a graceful garment adorn the whole body of science. In the pious love of wisdom, and to the praise of the most good and most high God, let the Lynceans give their minds, first to observation and reflection, and afterwards to writing and publishing. It is not within the Lyncean plan to find leisure for recitations and declamatory assemblies; the meetings will neither be frequent nor full, and chiefly for transacting the necessary business of the society; but those who wish to enjoy such exercises will in no respect be hindered, provided they attend them as accessory studies, decently and quietly, and without making promises and professions of how much they are about to do.’

If our limits would permit, we should much like to give these regulations at length. Their simple gravity, their absense of pretension, their piety, form a refreshing contrast with the idle declamation and vain assumption of too many modern academic lights.

The remainder of the year 1611, and a part of the following year were occupied by Galileo in his usual astronomical observations, and in a protracted controversy on the question, whether the shape of bodies has any influence on their disposition to float or

sink in a fluid. His three treatises on this subject are said to contain much acute reasoning in support of the true principles of hydrostatics, and, it is conceded by all, left him master of the field.

Galileo had now attained reputation, wealth, station, and high honors. With leisure and means at his command, he could pursue with every advantage his professional career, adding new riches to science, and fresh laurels to his fame. His pupils had been called to fill the scientific chairs in the principal Universities of Italy. His friends and correspondents, were Philosophers, Princes, and Prelates. Both they and his disciples of every rank were devoted to him. If he encountered opposition, it was to him more a subject for triumph than for sorrow. Each success more brightly illustrated his fame, and, so firmly established was it, that, even some startling errors he fell into, and which were corrected by his adversaries, did not, it would appear, at all dim its high lustre.

Not his were the essays of the timid and discouraged;—jeered at, as was Fulton, up to the very instant that demonstration silenced his mockers:—he wrote *ex cathedra*, and, whether right or wrong, in a tone of overbearing confidence.* Not his the constant struggle with poverty

* ‘When argument failed to enlighten the judgment of his adversaries, and reason to dispel their prejudices, he wielded against them his powerful weapons of ridicule and sarcasm.’ Lardner’s *Cab. Cycl.*, Life of Galileo, p. 39.

and 'hope deferred,' in spite of which Columbus found a new world—unlike Galileo's, visible in the blue vault of Heaven—but beyond the unknown and trackless wave—cheered on in the path already explored for him, every step he made was hailed as progress, every novelty he announced was received with joyful confidence. Not his the fate of Kepler and Tycho Brahe,—compelled to find in exile the kindness refused at home. Not his the labors of sad and silent years, destined only to see the light when the hand that traced them was cold in the tomb—sovereigns received their dedications, and learned academies sent them forth with all the illustration of their high authority.—But the pride of intellect and thirst for glory of the Man, were too strong for the Philosopher's love of Science. The path to the firm establishment of the Copernican System lay open and broad before him. He must needs render it rugged and difficult by obstacles of his own creation. 'Twas not the quiet seclusion of scientific investigation he desired, but the garish, noisy display of power. Galileo strove not for truth, but for victory!

For the vindication of the Church from the odious charge of persecuting science in the person of Galileo, we do not choose to rest content with the palliative statement of Hallam that for 'eighty years the theory of the Earth's motion had been maintained without censure; and it could only be the greater boldness* of Gal-

ileo which drew down upon him the notice of the Church.'† Nor with the admission of Sir David Brewster that 'the Church party were not disposed to interfere with the prosecution of Science, however much they may have dreaded its influence.' Nor yet with the very candid and eloquent exposition of the Edinburgh Review (October 1837,) which, more than anything we have seen from Protestant authority, presents this point in its true light.

'It is doubtless an extraordinary fact in the history of the human mind, that the very same doctrines which had been published with impunity by Copernicus—and in a work too, dedicated to the Roman Pontiff Paul III., for the avowed purpose of sheltering them under his sacred Ægis—should nearly a hundred years afterwards, when civilization had made some progress, have subjected Galileo to all the terrors of the Inquisition. If we study, however, the conduct of Galileo himself, and consider his temper and tone of mind, and his connexion with a political party, unfriendly to religion as well as to the Papal government, we shall be at no loss to account for the different feelings with which the writings of Copernicus and Galileo were received. Had the Tuscan philosopher been a recluse student of nature who, like Copernicus, announced his opinions as accessions to knowledge, and not as subversive of old and deeply cherished errors;—had he

concede this much. 'For we cannot often enough repeat the assertion that *it was not the doctrine itself*, so much as the free, unyielding manner in which it was supported which was originally obnoxious.' Life of Galileo, Lib. of Usef. Knowledge, p. 48.

* Even Mr. Drinkwater appears willing to

† Lit. of Europe, Vol. 4, p. 16.

stood alone as the fearless arbiter and champion of truth, the Roman Pontiffs would, probably, like Paul III., have tolerated the new doctrine; and like him too, they might probably have embraced it. But Galileo contrived to surround the truth with every variety of obstruction. The tide of knowledge, which had hitherto advanced in peace, he crested with angry breakers, and he involved in its surf both his friends and his enemies. When the more violent partisans of the church, in opposition to the wishes of some of its higher functionaries, and spurred on by the schoolmen, and the personal enemies of Galileo, had fixed the public attention upon the obnoxious doctrine, it would not have been easy for the most tolerant Pontiff to dismiss charges of heresy and irreligion without some formal decision on the subject. The astronomer was therefore summoned before the Inquisition in 1615, and it was decreed that Cardinal Bellarmine should enjoin Galileo to renounce his heresy, and pledge himself neither to teach nor publish it in future. But even this decree was not an unanimous one. Cardinal Maffeo Barbarini, afterwards Pope Urban VIII., and other members of the congregation concurred in opposing it; and *we can therefore view it in no other light than as a gentle expostulation with Galileo*, and a necessary assertion of ecclesiastical authority.'

The facts connected with Galileo's first attempt to force from Rome the concession that the Copernican doctrine was consistent with Scripture, set this important matter at rest. We will not here anticipate the admirable exposition of this point and its accompanying circumstances made by the writer in the Dublin Review.

Mr. Drinkwater, in his life of Galileo, labors hard to shew that he made no attempt to prove that his system was supported by Scripture. If any reader of the Article remains unconvinced of the incorrectness of this position, we must correct both him and Mr. Drinkwater by authority which, we presume, will hardly be questioned.*

The Church in acting as it did, made the proper discrimination in refusing to recognize as a demonstrated proposition that which was as yet, and could only be, an hypothesis.† It was in this latter position that Copernicus presented his system 'Astronomers,' said he, in his dedication to Pope Paul III., 'being permitted to imagine circles, to explain the motion of the stars, I thought myself equally entitled to examine if the supposition of the motion of the Earth would render the Theory of these appearances more exact and simple.'

* Mr. Drinkwater seems to be mistaken in supposing that Galileo did not endeavor to prove his system compatible with Scripture. In a letter to Christina, the Grand Duchess of Tuscany, the author (Brenna) of the life in Fabbroni's work tells us *he argued very elaborately for that purpose*. It seems, in fact, to have been his over desire to prove his theory orthodox, which incensed the church against it.' Hallam, Lit. of Europe, Vol. 4, p. 17.

† The system, as then presented, was filled with very great errors. 'The adoption or rejection of the theory of Copernicus was not altogether so simple a question as sometimes it may have been considered.' Life of Kepler, Lib. of Useful Knowledge, p. 22.

Did Galileo stand on higher ground than Copernicus? Was he better prepared to demonstrate the system of the Polish Priest than its discoverer?—By no means:—for we find him passing by, almost unnoticed, the strong arguments he might have drawn from the Phases of Venus, and the all-important discovery of the Satellites of Jupiter—a discovery which Herschel calls ‘the holding turn of the Copernican system,’* to settle down, complacently, upon the flux and reflux of the tides as the ‘crowning proof.’† We are greatly in error, if any astronomer of the present day would undertake its demonstration, with the misconceptions and limited knowledge of Galileo.

The historian Hume tells us that Lord Bacon ‘rejected with the most positive disdain the system of Copernicus.’ Tycho Brahe refuses to admit its truth—preferring to it one, according to which ‘The Earth is immoveable in the centre of the Universe; all the stars move every day round the axis of the world; and the Sun, in its annual revolution, carries with it the planets.’ Laplace considers the error of the Danish astronomer sufficiently excused, because of his ignorance of—what certainly he could not know—the discoveries of the centuries that followed him;‡

* Address to the Astronomical Society, 1827.

† The credit of first clearly pointing out the true relation between the tides and the moon, is due to the College of the Jesuits at Coimbra. Drinkwater, *Life of Gal.* p. 72.

‡ ‘It would be, however, unjust to judge

and Mr. Adams is of opinion that, in his rejection of the Copernican system, ‘*The religion of Tycho, in the encounter with his philosophy, obtained a triumph, honorable to him, but erroneous in fact.*’* And must the Catholic Church be accused of retarding the progress of science because forsooth, she refused—not to allow the teaching of any theory,† it pleased philosophers to broach—but to suffer the Scriptures to be tortured into the support of a system, which she was modestly asked to admit upon the very defective evidences offered by an astronomer who had committed, and persisted in a gross error concerning one of the most remarkable astronomical phenomena of the age; the three comets of 1618:‡

Lord Bacon should not be blamed,

him with the same rigor, as one who should refuse at present to believe the motion of the earth, confirmed by the numerous discoveries made in Astronomy since that period.’ *System of the World*, Vol. 2. p. 273.

* Mr. Adams’ Oration, p. 51.

† ‘Copernicus,’ says Mr. Drinkwater, ‘had been allowed to dedicate his great work to Pope Paul III.; and from the time of its first appearance under that sanction in 1543, to the year 1616, of which we are now writing, this theory was left in the hands of mathematicians and philosophers, who alternately attacked and defended it without receiving either support or molestation from ecclesiastical decrees.’ *Life of Gal. Lib. of Usef. Knowl.* p. 48.

‡ ‘Galileo, unfortunately took them for atmospheric meteors. But a Jesuit, Grassi, in a treatise, *De Tribus Cometis*, Rome 1618, had the honor of explaining what had baffled Galileo; and first held them to be planets moving in vast ellipses round the sun.’ Hallam, *Lit. of Eur.* Vol. 4. p. 14.

quoth the panegyrists of the English philosopher! The Theologians of Tübingen did their duty, we are constructively told by the careful dissimulators of Protestant intolerance! The Huguenot royal professor (Ramus,) insists his French biographer, had good reason [ten years after the death of Galileo!] for not embracing the Copernican doctrine! The astronomer of Uraniberg, whose eyes for more than twenty years were heavenwards, and to whom the faces of his own children were not more familiar than the stars of the firmament, is *judged unjustly*, if judged by our measure of knowledge, says Laplace! and his rejection of the theory of the Earth's motion, says Mr. Adams, was honorable to him!—But these philosophers and astronomers acted consistently,—nay, wisely, in rejecting on scientific grounds a system, for the merely theological condemnation* of which, the congregation at Rome is covered with every opprobrious epithet! Truly are the dispensations of posterity most mysterious!

We refer to the Articles for the interesting details of the events from 1611 to 1616. When the proceedings of the so-called persecution of 1616 were terminated, and before leaving Rome, Galileo had an audience of the Pope, Paul V., in which he was received very graciously. His Holi-

* It has yet to be shewn that the position taken by the Inquisition was incorrect, viz: that the Copernican system is not supported by Scripture!

ness assured him, on parting, that the Congregation were no longer in a humor to listen lightly to calumnies against him, and that so long as he occupied the Papal chair, Galileo might consider himself as safe.'

It was about this time that Galileo was deeply occupied in a scientific correspondence with the Court of Spain. Philip III. had offered astronomers a large reward for the discovery of a new method of finding the longitude at sea, and Galileo was long in treaty with the Spanish ministry upon the subject. He imagined that he had discovered the means of making with accuracy the necessary observations at sea to obtain this end. Subsequent discoveries have shewn that Galileo was too sanguine in the success of his method. He could not, possibly, have succeeded. It appears that the failure of this important negotiation was the fault of the Grand Duke of Tuscany. In 1618, Galileo produced his 'Theory of the Tides.' In the remarks accompanying this work, he indulges in a strain of sarcasm and insult against the decree of 1616.*

Upon the death of Paul V., Cardinal Barberini was elected to the Papal throne. This distinguished Pontiff (Urban VIII.) was not only the personal friend of Galileo and of

* 'The same hostile tone, more or less, pervaded all his writings; and while he labored to sharpen the edge of his satire; he endeavored to guard himself against its effects by an affectation of the humblest deference to the decisions of theology.' Life of Gal. Lardner's Cab. Cycl. p. 40.

Prince Cesi, the founder of the Lincæan Academy, but was, likewise, a member of that Society. His accession was hailed by the friends of Science as an auspicious event. Upon the advice of Prince Cesi, Galileo again visited Rome in the spring of 1624. 'Nothing,' says Mr. Drinkwater, 'could be more gratifying than his public reception there. During the months of April and May, which he spent in Rome, he was admitted to six long and gratifying audiences of the Pope. 'The kindness of his Holiness, was of the most marked description.'*

Meantime the Papal Court was filled with the friends of Galileo, and of the system he advocated. The Papal Private Secretary, Mathematician, and Grand Chamberlain,—the most distinguished among the Cardinals, were known to entertain the Copernican doctrine. Galileo returned to Florence loaded with presents, and preceded by a letter in his favor from Urban to the Grand Duke of Tuscany.†

But the distinguished astronomer received from Urban more solid proofs of esteem than the presents, and the letter to Cosmo. In 1629, Galileo, in addition to his pecuniary difficulties, was threatened with the loss of his salary, as extraordinary

Professor at Pisa. It was insisted that he was not entitled to any salary, inasmuch as he neither resided nor lectured there. The question was, at length, decided in his favor: 'and we have no doubt,' says Sir D. Brewster, 'that the decision was facilitated by the friendly recommendation of the Pope.' Previously to this, during the visit of 1624, his holiness had bestowed upon Galileo a pension for life of one hundred crowns, yearly, and upon his son Vincenzo, a similar pension of sixty crowns.*

We now approach the most important event of the life of Galileo,—the trial of 1633; and, in order to avoid any charge of even an unconscious bias towards the Church, in relating the incidents connected with that event, we give them in the words of Galileo's latest Protestant biographer.

"Whatever allowance we may make for the ardour of Galileo's temper and the peculiarity of his position, and however we may justify and even approve of his past conduct, his visit to Urban VIII., in 1624, placed him in a new relation to the Church, which demanded on his part a new and corresponding demeanor. The noble and generous reception which he met with from Urban, and the liberal declaration of Cardinal Hohenzoller on the subject of the Copernican system, should have been regarded as expressions of regret for the past and offers of con-

* Life of Gal. Lardner's Cab. Cycl. p. 38.

† 'For we find in him,' said his Holiness, 'not only literary distinction, but the love of piety. And we further signify, that every benefit which you shall confer upon him, imitating or even surpassing your father's liberality, will conduce to our gratification.'

* 'In this manner did the Roman Pontiff propitiate the excited spirit of the philosopher, and declare before the Christian world that he was the enemy neither of Galileo nor of science.' Edinb. Rev. Oct. 1837.

ciliation for the future. Thus honored by the head of the Church, and befriended by its dignitaries, Galileo must have felt himself secure against the indignities of its lesser functionaries, and *in the possession of the fullest license to prosecute his researches and publish his discoveries*, provided he avoided that dogma of the Church which, even in the present day, it has not ventured to renounce. But Galileo was bound to the Romish hierarchy by even stronger ties. His son and himself were pensioners of the Church, and having accepted of its alms, they owed to it, at least, a decent and respectful allegiance.—The pension thus given by Urban was not a remuneration which sovereigns sometimes award to the services of their subjects. Galileo was a foreigner at Rome. The sovereign of the Papal State owed him no obligation; and hence we must regard the pension of Galileo as a donation from the Roman pontiff to science itself, and as a declaration to the Christian world that religion was not jealous of philosophy, and that the Church of Rome was willing to respect and foster even the genius of its enemies.

Galileo viewed all these circumstances in a different light. He resolved to compose a work in which the Copernican system should be demonstrated; but he had not the courage to do this in a direct and open manner. He adopted the plan of discussing the subject in a dialogue between three speakers, in the hope of eluding by this artifice the censure of the Church. This work was completed in 1630, but, owing to some difficulties in obtaining a license to print it, it was not published till 1632.

In obtaining this license, Galileo exhibited considerable address, and his memory has not escaped from the imputation of having acted unfairly,

and of having involved his personal friends in the consequences of his imprudence.

The situation of master of the palace was, fortunately for Galileo's designs, filled by Nicolo Riccardi, a friend and pupil of his own. This officer was a sort of censor of new publications, and when he was applied to on the subject of printing his work, Galileo soon found that attempts had previously been made to thwart his views. He instantly set off for Rome, and had an interview with his friend, who was in every respect anxious to oblige him. Riccardi examined the manuscript, pointed out some incautious expressions which he considered it necessary to erase, and returned it with his written approbation, on the understanding that the alterations he suggested would be made. Dreading to remain in Rome during the unhealthy season which was fast approaching, Galileo returned to Florence, with the intention of completing the index and dedication, and of sending the MS. to Rome, to be printed under the care of Prince Cesi. The death of that distinguished individual, in August, 1630, frustrated Galileo's plan, and he applied for leave to have the book printed in Florence. Riccardi was at first desirous of examining the MS. again; but, after inspecting only the beginning and the end of it, he gave Galileo leave to print it wherever he chose, providing it bore the license of the Inquisitor-general of Florence, and one or two other persons whom he named. *Life of Gal. Brewster*, pp. 79 et seq.

The work for which a license for publication was thus obtained, was entitled '*The System of the World of Galileo Galilei, &c.*' Its introduction, which is addressed 'To the

Discreet Reader' is characterized by the utmost imprudence. In it he speaks 'in the most insulting and ironical language' of the decree of 1616, and does not even spare his benefactor, Urban VIII. It is thought by some, that his holiness deeply felt this personal attack, and that, from a friend, he became an enemy of Galileo,—but Sir D. Brewster 'cannot admit the truth of this supposition.'

"The dogmas of the Catholic faith," he continues, 'had been brought into direct collision with the deductions of science. The leader of the *philosophic band had broken the most solemn armistice* with the Inquisition*: he had *renounced the ties of gratitude* which bound him to the pontiff; and Urban was thus compelled to intrench himself in a position to which he had been driven by his opponents.

Pope Urban VIII., attached though

* On this point, Mr. Drinkwater—unwittingly, it would seem—makes a distinction that he elsewhere avoids. 'It is more likely that he flattered himself that, under the new government of Rome, he was not likely to be molested on account of the personal prohibition which he had received in 1616, 'not to believe or teach the motion of the earth in any manner,' provided he kept himself within the letter of the limits of the more public and general order, that the Copernican system was not to be brought forward otherwise than a mathematically convenient, but in fact unreal supposition. So long as this decree remained in force, a due regard to consistency would compel the Roman Inquisitors to notice an unequivocal violation of it; and this is probably what Urban had implied in the remark quoted by Hohenzoller to Galileo.' Life of Gal. Lib. of Usef. Knowl. p. 56.

VOL. VI. NO. IV.

he had been to Galileo, never once hesitated respecting the line of conduct which he felt himself bound to pursue. His mind was nevertheless, agitated with conflicting sentiments. He entertained a sincere affection for science and literature, and yet he was placed in the position of their enemy. He had been the personal friend of Galileo, and yet his duty compelled him to become his accuser. Embarrassing as these feelings were, other considerations contributed to soothe him. He had, in his capacity of a cardinal, opposed the first persecution of Galileo. He had, since his elevation to the pontificate, traced an open path for the march of Galileo's discoveries; and he had finally endeavored to bind the recusant philosopher by the chains of kindness and gratitude. All these means, however, had proved abortive, and he was now called upon to support the doctrine which he had subscribed, and administer the law of which he was the guardian."

Galileo was consequently summoned to Rome to answer for his infraction of the injunction of 1616. A congregation of ecclesiastics, taken from several orders was appointed to judge his case; and in obedience to the summons, he arrived at Rome, Feb. 14, 1633. It had been represented by the Tuscan Ambassador that Galileo was aged, and his health infirm. In consequence of these representations, the usual quarantine was relaxed in his favor—and he was desired to come at his leisure. Galileo remained at the palace of the Tuscan Ambassador until after the trial had commenced. When it became necessary to examine him personally, (April 11) 'he was honora-

bly lodged in the apartments of the Fiscal of the Inquisition!*" And while Mr. Drinkwater admits that Galileo 'was treated with unusual consideration,' Sir David Brewster states that 'during the whole of the trial which had now commenced, Galileo was treated with the most marked indulgence,'—'on this occasion, the deliberations of this odious tribunal were not dictated by passion, nor its power directed by vengeance, and

"Though placed at their judgment seat as a heretic, Galileo stood there with the recognised attributes of a sage; and though an offender against the laws of which they were the guardians, yet the highest respect was yielded to his genius, and the kindest commiseration to his infirmities."

We have seldom seen or heard the story of Galileo in any form, in which great care is not taken to keep out of sight, *First*, His glaring violation of his own solemn promise, and the equally solemn injunction of 1616: *Secondly*, The fact that the Congregation by which he was examined, confined itself almost exclusively to the inquiry concerning the license and approbation of the book,—avoiding any direct examination of the scientific question.† The decree of the Inquisition of 1633, is based upon, and mainly taken up with the recital of the proceedings of 1615,

of the injunction of 1616, of the 'glaring violation' of that injunction, and of the effect of the certificate given by Cardinal Bellarmine.* Upon these grounds alone, and upon his 'confessions and excuses' the decree and sentence were passed. Although the latter important fact has been almost uniformly kept out of view by Protestant historians; one of them, at least, has had the candor to place it in its true light.

"After the Inquisition had examined Galileo personally, they allowed him a reasonable time for preparing his defence. *He felt the difficulty of adducing anything like a plausible justification of his conduct; and he resorted to an ingenious, though a shallow artifice*, which was regarded by the court as an aggravation of the crime. After his first appearance before the Inquisition in 1616, he was publicly and falsely charged by his enemies with having then abjured his opinions, and he was taunted as a criminal who had been actually punished for his offences. As a refutation of these calumnies, Cardinal Bellarmine had given him a certificate in his own handwriting, declaring that he neither abjured his opinions, nor suffered punishment for them; and that the doctrine of the earth's motion and the sun's stability was only denounced to him as contrary to Scripture, and as one which could not be defended. To this certificate the

* Drinkwater. *Life of Gal.* p. 58.

† Dans ses defenses, il ne fut point question du fond de son systeme, mais toujours de sa pretendue conciliation avec la Bible.' Bergier *Encyclopedie*. Vol. 7. p. 337.

* 'A long and elaborate sentence was pronounced, detailing the former proceedings of the Inquisition, and specifying the offences which he had committed in teaching heretical doctrine, in violating his former pledges, and in obtaining by improper means a license for the printing of his *Dialogues*.' *Life of Gal. Brewster*, p. 91.

cardinal did not add, because he was not called upon to do it, that Galileo was enjoined not to *teach in any manner* the doctrine thus denounced; and Galileo ingeniously avails himself of this supposed omission to account for his having, in the lapse of fourteen or sixteen years, forgotten the injunction. He assigned the same excuse for his having omitted to mention this injunction to Riccardi, and to the inquisitor-general at Florence, when he obtained the license to print his Dialogues. The Court held the production of this certificate to be at once a proof and an aggravation of his offence, because the certificate itself declared that the obnoxious doctrines had been pronounced contrary to the Holy Scriptures.

Having duly weighed the confessions and excuses of their prisoner, and considered the general merit of the case, the Inquisition came to an agreement upon the sentence which they were to pronounce, and appointed 22d of June as the day on which it was to be delivered.*

After a nominal confinement of four days,* Galileo returned to the palace of the Tuscan Ambassador, where he remained until July following. As a contagious disease was still raging at Florence, he did not return there immediately, but remained at Sienna, with the Archbishop Piccolomini, one of his most intimate friends, until the month of December. The contagion then having ceased in Tuscany, he returned to his own home at Arcetri, near Florence, where he spent the remainder of his days.

Shortly after his return, he lost,

* Not having the means at hand of examining this point, we give the statement of Mr. Drinkwater, p. 64.

by death his favorite daughter Maria, who with her sister, had attached herself to the convent of St. Matthew in the neighborhood at Arcetri. This sad bereavement is said to have preyed deeply upon his mind. He now continued an important work which he had commenced while under the roof of his friend the Archbishop of Sienna, viz: Dialogues on Local Motion. In this work, he treats of the strength and cohesion of solid bodies, of the laws of uniform and accelerated motions, of the motion of projectiles, and of the centre of gravity of solids.

For some years, an affection of the eye had greatly weakened his powers of vision. This, however, did not entirely prevent him from continuing his astronomical researches. Unfortunately, while deeply engaged in making some important observations on the Moon's libration, total blindness came upon him. 'The noblest eye'—writes his friend, Father Castelli, in announcing this sad dispensation—'which Nature ever made, is darkened; an eye so privileged, and gifted with such rare powers, that it may truly be said to have seen more than the eyes of all that are gone, and to have opened the eyes of all that are to come.'

Galileo is said to have borne up against this—to him—greatest of all calamities, with edifying resignation. 'So it pleases God,' was his language to a friend,—'so it pleases God, it shall therefore please me also.' Notwithstanding this affliction, his active mind still labored on his favorite studies, and the attack of fever

and palpitation of the heart, that brought on his death, overtook him while preparing a continuation of his 'Dialogues on Motion.' He died on the 8th day of January, 1642, in the 78th year of his age.

The reputation of this great man needs no comment now. His eulogy has long since been written. Inventive and indefatigable in his researches, the boasted inductive philosophy of Bacon was the guiding star of his labors long before the English philosopher had shown its importance.—Impatient of contradiction, violent in controversy, passionate at all times, his was not the cast of mind calculated to implant rapidly a doctrine that had to contend with the prejudices of ages, the deeply rooted views of an opposite system, the fears of 'that timid but respectable body who at all times dread innovation;' the im-

perfect evidences urged in its support, and the generally received interpretation of the Holy Scriptures. If Galileo had been the upright disinterested lover of truth, for the sake of truth, he would have been content to waive his own victory for that of the 'precious pearl.' If timely sown, that seed on any soil will certainly germinate, although the day of fruition may be distant. 'But if new and startling opinions are thrown in the face of the community—if they are uttered in triumph or insult—in contempt of public opinion, or derision of cherished errors, they lose the comeliness of truth in the rancour of their propagation; and they are like seed scattered in a hurricane, which only irritates and blinds the husbandman.'*

* Life of Gal. Brewster, P. 97.

FOR THE EXPOSITOR.

THE CITY OF BALTIMORE.

ALL eyes declare thee beautiful; to me
Thou art sublimely so; for oh! I see,
Where'er I turn my eyes, the bright Cross gleaming,
Blest emblem of my Faith! it leaves me dreaming
Of other lands, where that on which He died
Is not—as on this soil—a something to deride.
Dear Monumental City, thou dost seem
To pay it due respect! and, as a gleam
Of glorious Sol falls on the darkened earth,
Giving it gladness, thy bright spires call forth
Ecstatic day-dreams—and I proudly see,
The acknowledged reign of Catholicity!

ANNA J.—

FOR THE EXPOSITOR.

THE PROGRESS OF CHRISTIANITY.

A POEM—IN THREE PARTS.

BY THOMAS D. M'GEE.

PART I.

SPIRIT or angel ! thou who walk'dst thro' space,
Armed by some dreaming bard with glass and scythe ;
Art thou a fiend hateful of Man's race ?
Or reverent moralist, hoary-haired and blythe ?
Or, art thou not a Conquerer austere,
Born of Eternity, to scourge the earth ;
To play thy wilful pranks of ruin here,
Then back return to the bosom of thy birth.

Thou art the mighty Being that hath stood
With Adam in the Garden, and hath seen
His son and second-self, when, o'er the Flood,
Thou placed'st his Ark, on Ararat serene !
Thou art the Great Magician, who withdrew
The veil which long time hung o'er lands unknown,
And slowly spread before mankind—a view
Of this great sphere, and pre-ordained their own.

Thou art, where deeds of good and ill are read—
In many a book of many a nation writ ;
Who lowly laid each worn out agents head
And raised up others to thy purpose fit ;
Whilome you filled the Traffic Cities streets,—
And swelled the sails of Carthage, and of Tyre,
And saw anon, their proud, world-circling fleets,
Upon their Ocean harvest-field, expire !

And then thou look'dst where Rome—Brianeus-like—
Put forth an hundred hands, each hand a host ;

Rome, whose proud Eagle never knew to strike,
Or homeward fly in fear—from any Coast,
Nor did her rival, Greece, unheeded fall,
Nor Rome herself, unknown to thee decay,
Thou saw'st the vulture vandals raise her pall
And gorge and gloat above their noble prey.

Mighty and awful are thy victories—**TIME!**
The dust of ages darkens on thy plume,
Sunshine and shadow on that shield of thine,
Tell of the nations in their birth and bloom;
Each stormy struggle; every guilty deed;
Their sins; their sorrows; and their chastisement,
Which thou, on whom they hoped, but little heed;
Stern Conquerer, who knowest not to relent!

Thy Arch of Triumph is the dome of Heaven;
Thy Standard; the bright, cheering, soaring Sun,
Which gleams above thy path, morn, noon, and even,
O'er mountains, oceans, ages, leading on;
Like thee unchanging; youthful, in its age,
Trailing ten thousand banner-stars, behind,
Oh! strange indeed is the long war ye wage
With Earth, and Pride, and even the Human mind.

But yet there livest that, thou canst not sway,
Dwelling in many a tenement of Earth
Which shall shine bright when thou shalt pass away,
Radiant beneath the throned Lord, of its birth.
Some thou hast seen in darkness from the first
Some favored by the all-Just since time began,
And when thy finite realms in chaos burst
It shall survive; the immortal Soul of Man!

For this hast thou beheld on Calvary's hill
The Son of God, First Born of the Great Cause;
Yield up that Godly Spirit; which e'en still,
Lives in the Church to which he left his laws.
The blood of its Great Founder at the Root;
Has nourished long the Tree of life, and light
Flows through its many arteries; shapes the fruit,
Which charms the soul with unexpressed delight.

In its young years, Rome's Bigot Monarch's strove,
To sap the trunk, and wither up its powers,
But guarded by a God; whose sleepless love;

Guards all its darkest, as its happiest hours,
 It grew and spread its branches; though pursued
 As the stained offspring of a murderer,
 The hands; red with its Father's sacred blood;
 Knew not his tender, sinless child, to spare.

But Rome no longer speaks from shore to shore,
 Her fulmine dread! Her pillared Gates are dust!
 The Tribune walks her ample streets no more;
 The chains of Captives in her dungeons rust.
 The Colloseum reels upon its base;
 The wild weed tangles round the Capitol,
 And Ancient Persecution's hiding place,
 Bears now a Christian silence, over all.

[TO BE CONTINUED.]

"THE LORD SEETH."

On seeing the striking words, "The Lord Seeth," on the ruins of the Sanctuary walls of St. Augustine's Church, Philadelphia.

BY. MRS. CELIA M. KELLUM.

YES "THE LORD SEETH"—though a brutal mob
 Have dared to desecrate these hallowed walls;
 A warning; fearful—wofully sublime
 From yonder tables on the spirit falls.

Thought they of this when passion's storm was high;
 Amid the tumult of the hurrying flame;
 That God's all-seeing eye was o'er their work,
 To mark each crime, to register each name?

When 'mid their demon shouts, and wild huzzas,
 They saw the cross in smouldering ruins fall;
 When from their home they drove the Sisters forth,
 Thought they of God? and that He seeth all?

When the old bell that first proclaimed us free,
 Was slowly melting in the surging flame,

That bell whose tones once thrilled each freeman's heart,
Had *it* no voice to whisper of their shame?

They heard not *then*, for like a whirlwind's force,
Was passion raging in each darkened soul;
A spell of power, of dread mysterious might
Bearing them onward by its fell control.

The storm has passed—the flames have died away—
Go *now* and gaze upon yon blacken'd wall!
Recall to mind the ruin ye have wrought,
Then tremble! for the Lord hath witnessed all.

LUCAS CAVALLERO.

THE mission towns in Paraguay are subject to the jurisdiction of the bishops; the dioceses are those of the Assumption, Buenos Ayres, Cordova, and a few others: and in those immense tracts a visitation is not a journey of ease and consolation; which, caused one of their right reverend prelates to observe, as he prepared for that duty, that he was about to imitate the excursions of the first apostles. He was obliged to lay in provisions to subsist himself and his companions during an advance of six hundred miles, which is the distance from his episcopal city to the first Christian colonies on the Uruguay. Throughout this part of the journey, there is not a dwelling nor a village to be seen, where the least thing can be had. The prelate and his suite passed the night under tents, or in porta-

ble chambers, which they brought with them. The loud and joyous acclamations, and the heart-felt rapture with which they were welcomed at the end of their journey, was their only recompense. The Indians meet the bishops some days in advance, to level the roads, and to act as escorts and guards against the wild beasts, and men wilder than they, for they glory in the visit of their chief pastor.—In one of the last visitations of the bishop of the Assumption, "We were just coming," he says, "into one of the settlements, when all the inhabitants came out to meet us, and a choir of children advanced towards us, singing the praises of the Christian doctrine. But one amongst them very soon engaged the attention and eyes of every Spaniard: he played on the violincello so gracefully,

and in so masterly a manner, that, being struck with admiration, I ordered the choir to stop, and the child to come nearer, and play a sonata by himself. He rested the instrument on his foot, and played about a quarter of an hour, with such exactness, that it was impossible to be tired with hearing the performance."

A tribute of a piastre a head was paid annually by every converted Indian, after having attained the age of twenty years, to the king of Spain: and the missionaries saw that it was duly collected. This payment hardly sufficed to cover the royal disbursements. The king gave three hundred piastres to every missionary, on his departure, and defrayed all the charges of his embarkation. Ten thousand piastres were allowed yearly out of the royal treasury for the support of the missions; he was at the expense of all the wine used at the altar, and of all the oil that burnt night and day in the lamps before the altar. This was no trivial charge, as both were brought from Europe. The bishop also sent alms occasionally to the settlements, together with the donations of opulent and zealous Spaniards.

The Indians are very fond of sweet and pleasant odours; which they burn daily in the churches, and which are easily composed by their own hands, in a country where the richest verdure and flowers, with various odoriferous herbs, last throughout the whole year. Their sense, in this respect, is more delicate, and their cleanliness more commendable, than

that of the Indians of North America, who daub themselves over with paint; or of the Greenlanders, who cannot abide fragrant smells. A missionary relates that a young Greenlander came to him in great distress of mind, inasmuch as the girl he loved, and was to marry, would have nothing more to say to him, and could not endure his sight. The pastor inquired, if any quarrel, or jealousy, had caused this capricious change of heart: was he sure that the girl had ever loved him? "There was no doubt of this, for she had accepted presents, and eaten part of a seal's head with him, and they had been betrothed some time. The cause, said the Greenland youth with a deep sigh, is, I believe, simply this: I went on board the European ship, and among the articles in exchange for my skins, was a bottle of Eau de Cologne, which they told me was precious; and I sprinkled it over my clothes, and in my hair, thinking to please her;—I had hardly entered the house, when she flew into a violent passion, and ran from me, saying, that I stunk the whole room, and that she should never be able to bear me again, or to live with me."

An eminent proficiency in the fine arts could not yet be expected in the settlements of Cavallero: in the church, a few coarse paintings might be seen on the walls, representing the sufferings of the saints, greatly to the edification or delight of the beholders.—He laid the foundation, however, of future refinements: and first gave the love of vocal and instrumen-

tal music to many of the nations, as well as a skill in mechanics and husbandry. A few years made rapid improvements in these colonies: not very long after the death of Cyprian Bareze, the Moxian missionary, a hospital and a surgery, with a depot of drugs, existed in his town, acquisitions of which he had scarcely ventured to hope. The town of the "Immaculate Conception" prospered greatly, and, to render the fields more fruitful, Cavallero irrigated them by channels and sluices from the river: new houses were built to lodge the strangers, from various parts. He had become well acquainted with the correct management of a colony, during his superintendence of the extensive settlement of St. Francis Xavier, which is thus described by Florentine:—

"After a month's wandering, I perceived a spacious plain, and in the middle of it a steeple: this sight cheered up my heart; a few Indians, whom I chanced to see, informed me it was St. F. Xavier, a missionary town in Paraguay. The fathers came to the church to receive me; the superior presented me with holy water, and the bells were set a ringing. I was then conducted to my lodging, which was very convenient; they desired me to call it "my own," and treated me with such tenderness and cordiality, that I forgot all my fatigues, and it was a full fortnight before I could get away. This little community consists of seven priests; prayer, studies, the administration of the sacraments, and preaching, is

their continual employ, and all their relaxation consists in about an hour's conversation after meals.

"This town contains about thirty thousand inhabitants. There is scarce any one who does not confess or communicate once a month: some chosen souls, such as are inspired with a desire of living up, as near as may be, to evangelical perfection, go to the sacraments once a week. There is an entire union and charity among them; their goods are in common; they are strangers to ambition and covetousness; and disunion and law-suits are not known in these colonies. There is not a mine of gold and silver in all this country. There is one missionary above the others, whom they call their fiscal; he is always a man in years: he has the names of all the inhabitants, the heads of families, the number of women and children: he observes who are absent from mass, prayers, and sermons, and informs himself of their reasons. He has an officer under him, called the *teniente*, who has care of the children: the town is divided into several quarters, each of which has its peculiar overseer. Among these seven missionaries, were four ancient men, venerable for their gray hairs, and the sanctity of their lives. I was astonished to hear them call the insupportable labors they underwent, a life of quiet and rest. One of their first cares was to examine the nature of the soil they had to cultivate: and where it was fit for pasturage, they put the cattle: some of the inhabitants were set to tend the herds, others

to manure and till the lands. Tradersmen were got from Buenos Ayres, to teach the Indians the trades of civil society, who quickly learned them. The clothes of the people are all of their own making: they go clad in cotton in summer, and in woollen in winter. The church is a noble structure: they had the plan from Europe, and the Indians have executed it perfectly well: it is all of free stone, and is adorned with paintings drawn by the Indians; the altar-frames are in elegant taste, and are all gilt. All the product of the year is carried to the public granary; there are persons appointed, whose business it is to take an exact account of all that is brought into these magazines. A set number of sheep and oxen is daily brought to town, which are slaughtered, and delivered to the proper officers, from whom the rest of the inhabitants are to receive their allowance. Thus poverty and riches are equally strangers among them. There are several large hospitals for the sick: one of the lay brothers is an apothecary, and has a shop very well furnished. I should have thought myself happy to have spent the rest of my life in a place where God is so well served: I left it, at last, with guides, and passed through St. Nicholas and Conception, two other towns, with about fourteen or fifteen thousand inhabitants in each, which in all respects are like this settlement. They are built upon the bank of a little river, at three days' journey distant from each other."

The endeavor of Lucas was to

root out all attachment to idolatry: he abolished several observances, among which was that of placing provisions and the bow and arrow near the dead, that they may obtain subsistence in the other world, and not be obliged, by want, to return and molest the living. They give the name of mother to the moon, and honour her as such: and when the moon was eclipsed, they run in haste out of their huts, with shrieks and cries, and to shoot a great many arrows into the air, to defend her from the enemies that they suppose to have fallen on her. They continue to shoot their arrows till the moon has recovered her usual brightness; and while the men were thus occupied in sending darts into the empty air, the women used to utter lamentations, and address their complaints to their beloved luminary. "Our mother, our mother, why are you hidden from our sight? a bark launched upon the water never more regains the shore; shall we not see your face again? our heart reveres you and remembers all your benefits; we will cut off our hair for grief. Oh our mother, our mother, are you become old, that your face is covered and your beauty gone? where are you? the plain is dark, the forest is dark, our spirits are dark: look upon us again; an arrow shot into the air passes away forever." In this prosperous settlement, so beautifully situated, with a healthful climate, Lucas might tell his soul to take her rest to fold her wings, and tempt the troubled waters no more. Why go

forth again? could he find a more dear and impressive scene? Yes, there were both stern and delicious remembrances whose voices were heard amidst the retreats of the Conception, saying, that he must come away yet again, to battle with the demons, till their throne was utterly broken in every tribe and every people. Yet it was a mercy that his enthusiasm did not abate; for the heaviest visitation on the missionary is lukewarmness, which comes upon many; when the journey, the heat, and the blast, and the strife with ungovernable men, begin to weary on the mind, and make it sigh for rest. Fortunately for Cavallero, when the insatiable activity of his mind and body required a change, he could at any time leave the plain or the vale, the well-known faces and the wreaths of smoke rising from the quiet hearths, and go forth to scale the mountains, cut his way, axe in hand, through the forest, swim the stream, and wrest some new territory unto God. He was yet in the prime of life, having numbered scarcely more than forty years: and might he not with reason look forward to the gentle winter of old age? then how deliciously would the evening come down, the strong frame bowed, but not broken: the vigour of the mind, the lofty devotion of the heart, unquenched: hope, the hope of this world, fading, but memory breaking forth, like everlasting waters,—and what memories!

The cotton shrub was the most useful article in the plantations of the

Conception; for it produced, with the care of the artisan, a wool of excellent quality and whiteness. An invaluable herb grew likewise in this plain, as in many other parts of Paraguay. To these missionaries mankind is indebted for the Jesuits' bark and also for the famous, though less generally useful herb of Paraguay, which is better known in South America and Spain than in other countries. It is the leaf of a tree, of the size and form of the orange tree, and the taste resembles that of the mallows. The Spaniards believe its use to be as salutary as that of wine is pernicious; it is exported in a dry state, and nearly reduced to powder. When used, it is infused a short time in water, which it renders as black as ink. The manner of preparing this infusion is, to fill a vase with boiling water, and to throw into it the pulverized herb; the water is strained through a fine linen, and allowed to settle; it is then drank through a pipe, a little citron and pastilles being first added, to give it a pleasant taste and odour. The most considerable manufacture of this herb is at Villarica, near the mountains of Maracayu. For the market of Peru alone are sometimes raised a hundred thousand arrobas, of twenty-five pounds, sixteen ounces each, and the price of the arrobas is seven Spanish crowns. The Indians who are under the care of the Jesuits cherish the shrub in their settlements; and as those of the finest quality are in Maracayu, the seeds are brought thence, and sown with care. The Spaniards believe that this excellent

herb is a remedy or preservative against almost all diseases, but persons who in a state of languor take it to excess, sometimes experience a total alienation of reason which lasts several days, but they afterwards fall into a gentle sleep, and awake invigorated both in mind and body. Taken moderately, it clears the head, strengthens the stomach, and gently elevates the spirits, proving itself a beneficent remedy against dejection of body and mind; but if drank to excess on a journey, it is apt to cause intoxication.

On the great festival of the Virgin, the titular saint of the colony, the ceremony had a simple dignity, only to be found among this people; they had nothing precious or magnificent to offer, or aught save the fruits of the wilderness, and their own fervent hearts and voices; yet the offering was beautiful; the rural decorations being so well disposed, and with such an agreeable variety! At certain distances were triumphal arches of the branches of trees tied together, with borders and festoons of the gayest flowers and fruits of the season.

It was said by a spectator, that he never heard any sound so majestic and terrible as the Marseillois hymn, sung by a French army marching to battle. The singing of a thousand warriors, and as many females, advancing slowly over the plain, was equally impressive, without the fearfulness of war. The children, clad in white, scattered flowers as they passed. To the triumphal arches, were loosely fastened, by the

leg, paroquets, wild peacocks, and other birds remarkable for their bright and gorgeous colours, and which, flying from branch to branch, displayed their plumage. The more expert hunters had procured deer, tigers, lions and other animals, which were placed in lifeless terror among the trees, in the way of the procession: but the highest display was to snare some of these animals alive, and secure them in front of the houses, thus giving a kind of gladiatorial character to the scene. The ground before the dwelling was strewn with sweet-scented herbs and fruits, and cakes; and the women placed in full view the newest pieces of woollen, cotton, or baskets of their own making, adorned with feathers. At night the whole scene was illuminated with torches of pine, and fires were kindled in different parts of the plain, and on the little hills, the effect of which was beautiful. In the entertainment with which the day closed, there was little danger of feud or quarrel, for the common drink was an infusion of some herb, and in particular of the herb of paraguay, and wine was a stranger to the plain.

There was little regularity in the town of Lucas; the shade of trees being invaluable in the heats of summer, the cottages were built in a capricious yet useful fashion, among the groves and on the banks of the river, where a traveller would be at some loss to find either street or square. "Imagine to yourself," says a missionary, "some villages built near one another, and separated by

groves that hinder the sight of the houses. After a journey of twenty days, my companion found himself extremely fatigued: one day he advanced some way before the company, and being very sleepy, he alighted under some trees in the road without knowing where he was, or when he should reach his journey's end; and, as it seemed to be yet at a great distance from him, he soon dropped asleep in the shade. Meanwhile the provincial comes up; the muleteer, who was our guide, sees the father asleep on the grass, awakes him hastily, and asks him with an air of surprise, whether he was not ashamed to sleep in so public a place? "What public place?" replies the father; "we have wandered three weeks in this desert, and God knows when we shall reach Rioja. Can any place be more private than this? "You are at Rioja," answers the muleteer; "this is the middle of the town, and yonder is the Jesuits' college behind those trees." The muleteer was in the right; for the college stood in the middle of a little wood over-against them. The father was extremely surprised, and something ashamed, that he had laid down to rest in the very heart of the town! The sheltered site of the Conception was useful when the furious wind, to which these plains were exposed, began to blow: for, meeting with nothing to

em its violence save the high grass and scattered groves, it sweeps the wilderness like a visitation from heaven, and neither man or beast can

stand against it, the trees being bent and broken like willows in its passage. In the soft and rich evenings of summer and autumn, the people gathered before their dwellings, and sat in groups in the shadow of the trees, conversing and singing. Sometimes the Indians attempted the Te Deum, which Lucas had taught them; or sung sacred songs of his own inditing; the boys took the treble, the young men the tenor, and the older the bass; and the harmony thus produced would not have displeased an amateur who had chanced to be wandering over the plain.

In the awful and exceeding beauty of the night, they raised their eyes to the sky, and, while gazing on its glories, they said no more to the moon, "Thou art my mother," or to the favorite star, "Thou art my sister;" but they praised that Lord who had redeemed them, and whose footsteps were in the wilderness, even more visibly than in the temple made with hands.

When each family retired to their neat cabin, and Lucas sought his room in the little church, were not his thoughts exquisite, his conscience calm, and his sleep that of the just? O death! he did not yet desire thy coming, or to meet thee face to face, as a man meets his friend. Why didst thou enter into his chambers, where no voice of infirmity or sorrow bade thee come! No omen was near; no unusual singing of birds, or changes in the trees, or shriek of wild animals on the plain, so keenly marked by the Indians; no warrior

in his bloody shroud stood by his bed, to bid him remember the lament of the village of Abetzaico: "O our father, go not from us, we shall behold your face no more: they will slay you; they watch for your life; we shall behold you no more."

There was, at the distance of two days' journey, a tribe of Indians called the Puyzocas, the most obstinate infidels in the whole country. Lucas wished to proclaim the faith to them, and afterwards to visit the Subarecas, who desired to become Christians, and even to behold again the town where he was so treacherously assailed. He left the Conception, and the people accompanied him some part of the way, lamenting his departure, for they were uncertain when they should see his face again, as the journey was long and painful. On reaching, almost exhausted, the village of the Puyzocas, they were received with the liveliest demonstrations of joy; every one pressing forward with marks of affection, and offering fruits and presents, and all the little luxuries the country afforded. The cacique did not yield to any of his vassals in these external testimonies of kindness, but both he and his people, beneath the veil of these treacherous caresses, concealed the blackest perfidy.

The cacique directed that the strangers should be lodged apart, and not above two or three in the same cabin, nor could his impatience wait for the night; that very evening he invited them to a repast, to which the greater part of the neophytes

came; but while they were at table, a troop of naked women rushed into the hall, with black lines painted on their faces: a ceremony in use among them, when meditating some bloody deed. In a few moments the Indians fell upon their guests, and murdered them even at the table. Some who escaped their fury, ran to the cabin assigned to Cavallero, who was tranquilly engaged in prayer. They fled together; but their speed was unavailing; they were soon overtaken, and Cavallero was pierced with a javelin. Feeling himself mortally wounded, he fell upon his knees, and, lifting his crucifix, prayed for those by whom he was cruelly slain; then, uttering the last words of Jesus and Mary, he received on his head another wound, and sank lifeless at their feet. Twenty-six of the neophytes fell at the same time, and the rest with difficulty regained the town of Conception, where five died of their wounds. The grief and consternation of his people were very great; they wept in every family, the old, the young, the children and the mothers, and would not be comforted: they reproached themselves with not going in a larger body, to protect him; the warriors and the strong men gave way to wild transports of rage, that the Puyzocas, a small and inferior tribe, had thus treacherously slain their pastor.—They set forth, a numerous band, well armed, to seek his body, and would have taken instant vengeance on his murderers; but the Puyzocas at their approach, fled from their

dwellings, having gained nothing by so foul a deed, but the interminable hatred of the Manacicas. They found the body of Lucas where he fell, the crucifix clasped firmly in his hands, and a serene expression on his features. They made a bier of the branches of the trees, and wrapped his remains in their costliest garments, which they had brought with them. The corpse was borne by the chief men of the tribe, for the whole population, save the children and the aged, had come forth. The procession was very numerous. Sorrow finds little sympathy in towns and cities, when the mourners go about the streets; but in the country, her foot is on the mountain and in the plain, her voice is resistless, and even beautiful to hear. The funeral train marched two days and part of three nights through the wildernesses, in the awful silence of which, the voice of their mourning was not like earthly mourning. The lament was so wild, so fresh from the heart, and hardly had it died away on the echoes of the forest, ere it broke forth again in shriller tones of emotion. On arriving at the village, they laid the body of Cavallero, the same evening, in the grave. His fellow missionary, on whom the charge now devolved, performed the service.

Thus perished, ere little more than half his course was run, the faithful, the intrepid, the generous Lucas Cavallero, who "sought not his own;" who never, amidst the urgent cares of his mission, forgot the little kindnesses and sympathies of our nature, for he believed that the love of God

required him to gain the love of his fellow-men. His belief was just.—Let no man imagine that, in his fidelity to heaven, he can be cold, unbending, or ungenerous to others with impunity, in his extremity, in his agony and death men will not gather round in hope and fear, in suspense and love. Has life any bitterness equal to the thought that our memory will not be blessed, and that the tears of others will not fall on our bier? As the first missionary to the great nation of the Manacicas, Lucas was an instrument of extensive and lasting good; brave and indefatigable in action, gentle and amiable in repose, the ascendancy he acquired over the numerous caciques, was never afterwards lost; even when years had elapsed after his first visit, their remembrance was vivid, their welcome that of an ancient friend; the few towns he established continued to flourish; but his progress through the tribes was of infinite service to his successors, who found the way open, the perils explored, the edge of the sword turned away, and the minds of the people far and near awakened to the desire of religion. If the troubles of his course were very great, so also were the rewards: while yet a youth in the Spanish College, when the thirst to be a missionary first dwelt within him, the bold imagination of Lucas could hardly have pictured a more brilliant and animating career than that which heaven awarded him; he died ere he knew desertion, for gentle is the wrath of enemies, to the coldness or forsaking of friends.

ANTQUITY OF THE CATHOLIC DOCTRINE.

BY THE VERY REV. FELIX VARELA, D. D.

I WILL now answer to the objection saying that the Council of Elvira issued that canon precisely to express the abhorrence to the crime of apostasy, and to that of bigamy, by sanctioning an ecclesiastical law, the practice of the church, of approving baptism given by laymen in case of necessity, and at the same time excluding the apostates and bigamists. This I say supposing the canon to be of the Council of Elvira, and if it be so, supposing also that the clause above mentioned is a part of it and not an addition, so that Petavius did right by exclaiming, "Why! even in a case of necessity a bigamist cannot baptize!" (Petav. in Epiphani-um, pag. 341.) Whether the said canon be or be not of the Council of Elvira, it proves that the doctrine of the validity of baptism administered by laymen was held in the primitive Church, and indeed we have it in Tertullian long before that Council. As to the expediency and propriety of the exception made in the canon, it is not our object to take it into consideration as long as it will only prove that some laymen were excluded, but not that baptism administered by laymen was not held valid. How-

VOL. VI. NO. IV.

ever, it is well worth noticing the answer of Nath. Alexander, who says that the council desired as a qualification of the laymen who should baptize, to have their own baptism totally integer, and that they should not be bigamists, but the council does not declare invalid the baptism given by those who have not such qualifications. Berti answers [De Theo. Discrip. tom. I. p. 265,] that the canon only gives the preference to those who have their baptism integer, and are not bigamists—I must confess that both these answers are not very consistent with the text, and I rather believe either that the canon is not of that council or that some words are left out, or that these words have been added. It is remarkable that said words commonly are included in a parenthesis, although the Board of the *Bibliotheca Matritensis*, in the last edition of the Canons of the Church of Spain, has published the said canon, with the words in question, without any parenthesis.

There are sound reasons to doubt of the authenticity of that canon if we consider that St. Isidore, who properly can be called the Star of

the Church of Spain, establishes the doctrine of the validity of baptism by laymen [De Div. off. lib. 2. c. 24.), and he does not mention this canon to support it, though the said council is supposed to have been held at Elvira, a city of Spain.— It is true that St. Isidore has not even recorded the canons of the Council of Elvira, which renders them rather doubtful. At any rate it contains a very severe doctrine, as the rest of the canons of that council, to which Innocent I. alluded in his letter to Exuperius, Bishop of Tolosa, saying that it had been necessary to alter that rigid discipline which the fathers were induced to adopt on account of certain circumstances. Cabassutius in his *Notitia Ecclesiastica*, p. 81, pretends that we cannot doubt the authority of the canons of the Council of Elvira, since Osio, who was in it, said afterwards at the council *Sardicense*: ‘Recollect, Fathers, that we have decreed some time ago,’ and then he refers to some among the canons of the Council of Elvira. There is also a reference to this council, or rather to its doctrine by the Council *Arelatense* I. and also Pope Hadrian I., copies some of the canons in the collection he made from several councils. But I think that Cabassutius by these authorities only proves that there was such council, and that some of its canons were quoted, and by that way accidentally approved, but not that the whole of them are received, nor that the whole of them are of that council, or that they are not corrupted. There has been no *convocation* nor *confirmation* of that council by any Pope, and neither

has there been any approbation as a national or provincial council. It was composed only of nineteen Bishops, and I will not say with Bellarmine that they were Novatians, but I will say that they were so *extremely strict*, that gave cause to such suspicion.

The history of the Primitive Church evidently proves, that no point ever was considered as certain till it was defined by the Church; and this is the cause why we find some difference in the opinions of the primitive fathers on points upon which no Catholic at present doubts; so that the *Catholic principle* is proved by the very argument which often is brought against it. At the time of St. Augustine, that is, in the fifth century, the question was not resolved by the Church, whether the baptism, given by a heathen be valid, and therefore he writes (lib 2. cont. Parm. c. 12.) “As to the question whether baptism can be given by those who are not Christians, upon which we ought not to affirm any thing inconsiderately, without the authority of such a council, as it is required for a subject of such importance.” And, in the seventh book on baptism (c. 53,)— “Were I in a council where there would be discussion on this question, I would not hesitate to admit the baptism given by the words of the gospel, no matter where or by whom.” We have, at present, such decision by the council of Lateran IV., and also by the Popes Nicholas I., and Eugenius IV. Vide also Dist. 4. de *consecratione* cap. *Romanus*.

Though my object is to prove the

Catholic doctrine from the history of the first four centuries, it will be proper to observe, that the decision of Gregory III. (Ep. 1. ad. Bonf.) "We command that those who were baptized by a minister, who offers sacrifice to Jupiter, should be baptized over again," was grounded on the suspicion, and perhaps evidence, that such baptism was not administered in a proper manner. It is also worthy of attention, the remarks of Natalis Alexander, (Theol. Dog. et. Mor. tom. I. p. 350) upon the following text from the Capitulars of Charles the Great (lib. 5. cap. 94.) "If it be found out that a Priest is not baptized, let him be baptized, ordained over again, *and all those whom he baptized, let them also be baptized over again.*" These last words, observes N. Alexander, are introduced into the text. They are not found in the very compendium of the council, referred to in that chapter, so that they have no authority whatever. Gratianus does not quote them in the text (Causa 1. c. 45,) neither are they in the Decretal (lib. 3., tit. 43.) Pope Innocent III. cap. *Veniens* et. cap. *si quis presbyter*) brings the text without those words; nor were they copied by St. Raymundus, nor by Bernard Papiensis, who collected the canons.

As to the baptism administered by women in cases of necessity, we have to observe, that, in the primitive Church, the error of the Marchionists and Quintillianists, and several others, who had the women to officiate publicly in the church, obliged the Catholic writers and the councils

to express themselves, in general terms, and with great severity, on this subject. We, therefore, read in Tertullian, St. Basil, St. Chrysostom, and St. Epiphanius, many reproaches to the women, who would intrude themselves to baptism. We have also the can. 99 and 110 of the IV. con. of Carthage: "Let women not presume to baptize;" but, this is meant of the public baptism in the church, where they are also commanded by St. Paul (1 Cor. 15) to keep silence; and, notwithstanding we read (Act. 18, c. 24,) that Priscilla, together with her husband Aquila, explained to Apollo the ways of the Lord *viam Domini*. The learned Berti properly observes, that no body ever answered better than St. Thomas of Aquin (3 p. q. 67. art. 4 ad 1) to the argument taken from the canon of the Council of Carthage. He remarks, that, in the preceding canon, the council says, "Let no woman, however learned and saint she is, presume to teach men at the meetings." Hence concludes St. Thomas, the following canon, which is intended for the same purpose of preventing women to intrude themselves in the ministry, involves the same exception, or rather, it is a mere continuation of it. Therefore, if the prohibition to teach men is understood at public meetings that is in the Church, the prohibition also of baptizing must be understood also at a public baptism.

We ought to remark, moreover, that this point, as that of the baptism by heathens, was not examined and,

much less defined at any council for very different reasons. As to the Pagans, because they would very seldom undertake to baptize, and there was great danger of not baptizing properly; and, as to the women, because, having already taken upon themselves to baptize as ministers, under the pretext of the fictitious history of Tecla, they could not be managed any other way than by full and plain prohibition, which, however, was well understood of a public ministry.

That the baptism administered by heretics was held valid in the primitive Church, is evident from the words of Pope St. Stephen: "let nothing be altered: but let us keep what we have received;" to which St. Cyprian only answered in his letter to Tubajanus—"They oppose to us the practice, as if this should be preferred to truth." St. Firminian opposed to the practice of the Roman Church that of the Church of Africa; but he could not conceal its novelty at the same time that he praised its sound reasons. "You, the Bishops of Africa (he writes to St. Cyprian,) may answer to Stephen, that after knowing the truth you have corrected the practice. But we have practice and truth together, and to the practice of Rome we object the practice of truth, keeping from the beginning what we received from Christ and the Apostles." He alluded to those texts, of the epistles of St. Paul and St. Peter, where every intercourse with heretics is forbidden, as we can perceive by the following

words of the same letter to St. Cyprian, where St. Firminian complains that St. Stephen has "disgraced St. Peter and St. Paul, as if this practice has come from them, who in their epistles execrated the heretics, and admonished us to avoid them." The reader may observe that St. Firminian does not show in the Church of Africa the generality and antiquity of the practice of re-baptizing, but only grounds it on the doctrine of the Apostles, as to the expediency of avoiding the heretics; but he brings no plain arguments from the scriptures, and no proof of contradiction.

We must remark, that the 45th and 46th canons, among those called of *the Apostles*, expressly command to baptize over again those who had been baptized by *impious men*, and not to admit the baptism given by heretics. But these canons are totally apocryphal; we say *totally*, because every one who is but little acquainted with ecclesiastical history, knows that those canons, which are called of *the Apostles*, were not given by them, but written, *probably*, in the third century, according to their doctrine, and besides the two canons, now in question, were not in the first collections; they were not in existence when the dispute took place between St. Stephen and the Bishops of Africa—otherwise, St. Firminian would have quoted these canons to prove that St. Stephen did not speak according to the Apostolical tradition. The learned Peter de Marca very properly conjectures, that these canons were introduced after

that dispute, and that they are mere copies of some of the canons of the councils held by the Bishops who opposed St. Stephen; probably they were taken from the decree of the Council of Iconia, and given under the name of Clement of Rome. De Marca is inclined to this opinion, because, in the twenty-eighth canon, mention is made of the month Hyperbereteus, that is October in the Syriac language, which was the general language in the East. This proves, says De Marca, that such collection was not made by the Egyptians, nor by the European Greeks, but by a council held at a place where that language was common. We know, besides, that the Bishops of the East met at Iconia in 258, to examine the point of the baptism given by heretics; and, therefore it is very probable that the canons in question, were taken from that council. (Vide. Peter De Marca, Concord. Sacerd. et Imp. p. 69.) Berti answers, that even if the canons should be admitted, they can only be applied to those heretics who corrupted the form of baptism, (De Theologicis Discip. tom. 4, p. 316,) but I cannot agree with him on this point, because the canons are not only in general terms, but also grounded in the impropriety of admitting the baptism given by impious men, who defile rather than clean; *si cum qui ab impiis pollutus est non baptizaverit deponatur*. Therefore it is evident, that such canons were not in existence when that dispute commenced; and it is very probable that they were taken, as

De Marca says, from the decree of the council held at Iconia.

"Agripinus," says St. Vincent of Lerins, (Comonitory, chap. 9,) "was the first who, against the divine canon, against the doctrine of all the Pastors, and against the practice of our forefathers, dared to re-baptize." St. Epiphanius says, "Some of the Catholics, against the general practice, and the decrees of the general council, re-baptize the heretics." (Epiph. Exposit. Fidei, num. 18.) It is true, that Tertullian [De Baptismo, lib. 15,] appears inclined to the doctrine of those who reject the baptism given by heretics; but it is also true, that the Church did not follow the opinion of any private individual; and not all what we read in ancient fathers must be taken as a proof of the practice of the ancient Church. Tertullian, moreover, does not say that such was the practice of any Church at his time; and we must always distinguish the Doctor and witness. Whenever any of the fathers gives his opinion, grounded also on his testimony of the facts, or practice of the Church, then his authority has a great power; but whenever he does not say, but what he thinks, that it ought to be, then his authority is only that of a Doctor, who may be right or wrong in his conjectures, or in his advices. St. Augustin affirms, that this question was already decided in a general Council of Nice; but there were besides many other ecclesiastical decisions, though not in general Councils; which proves that the Church

always opposed the attempts made to re-baptize those who were baptized by heretics.

The *Council of Rome*, in 313, condemned Donatus a *Casis nigris*, because he confessed *that he had re-baptized*.

The *Council Arelatensis* in 314, can. 8, says, "Ask the heretic to say the creed, and if he has been baptized in the name of the Father, and of the Son, and of the Holy Ghost, make only the imposition of hands; but if he does not answer, saying the Creed and the Trinity, let him be baptized."

The *Council of Læodicea* in 364, can. 8, commanded to baptize the Montanists, because they did not apply the proper form; but it did not command the other converted heretics to be baptized. The *Council of Constantinople I.* in 381, commanded to baptize the Eunomians, and Sabellians, but not the Arians, the Novatians, nor the Macedonians, because the former did not employ the words of the Gospel.

Pope Siricius, at the Council of Rome in 386, ordered that the Novatians and the Montanists should not be re-baptized, *because, though they were baptized by heretics, whoever they were baptized in the name of Christ.*

The *Council of Capua* in 389, can. 38, expressly says, *it is not lawful to re-baptize.*

We have already proved that the primitive Church held valid the baptism given by heretics; but the opposition made to this doctrine by St.

Cyprian may still raise some doubts about it. We think it expedient to transcribe the words of St. Augustin on this subject which certainly evince that all that question was an unfortunate misunderstanding, rather, than a real opposition in doctrines. "For no other reason," says St. Augustin, "when this question was agitated without destroying charity or unity, it seemed to some Prelates of the Church of Christ, among whom the most eminent was St. Cyprian, that there could not be the Baptism of Christ among the heretics and schismatics, but because they did not distinguish the *Sacrament* from the *effect of the Sacrament*; therefore, because the effect and use, in pardoning the sins and rectifying the heart, was not found among the heretics, they thought that the sacrament itself was not to be found," (lib. 6, de Baptisms.) That St. Augustin was not mistaken in his views of the question, is evident from the objections of St. Cyprian, and also from the letter addressed to him by St. Firmilianus, who complains that St. Stephen pretended *that the remission of sins and new nativity* can be obtained among the heretics.

It is very remarkable the observation of St. Augustin [lib. 2. de bapt. c. 14,] that St. Cyprian believed that those who had not received baptism [meaning who received it from heretics] could be saved on account of the unity of the Church—*Cyprianus quos sine baptismo arbitrabatur tamen propter unitatis vinculum ad veniam pertinere præsuebat*, and in the

following chapter, he says: "If those who come from the heretics, have not received baptism, as affirms Cyprian, then they are not properly admitted, and notwithstanding he himself hopes that God will have mercy on them on account of the unity of the Church; *si enim non habebant baptismum qui ab hæreticis veniebant sicut asserit Cyprianus; non recte admitterentur, et tamen eisdem ipse indulgentiam de Domini misericordia propter unitatem Ecclesiæ non desperavit.* [ib. c. 5.] From this text of St. Augustin, it appears that St. Cyprian believed that those who received the baptism from the heretics, when converted became real members of the Church, even without a new baptism, and therefore St. Cyprian granted some existence as a sacrament to that baptism, for no other will bring a man to the church but a real sacrament. However, I must confess that this argument, though very plausible, is not conclusive, because St. Cyprian might only mean that those who think themselves baptized, and are united in faith and charity to the Lord belong by his mercy to the body of his Church, and are saved in it, a doctrine which every well informed Catholic also holds. Consequently, those who came from heresy and were not baptized according to the discipline of the Church which St. Cyprian opposed, could be saved in his opinion.

Natalis, Alexander, Berti, and several others, are of opinion against Bossuet, that St. Cyprian considered this point as a matter of discipline.

I cannot give into that, unless it means a question of such a discipline that effects morality and salvation, and which cannot be altered with crime unless through a lamentable mistake. That such was the doctrine of St. Cyprian, it is evident without further proof from the very fact of his constant and even obstinate opposition, which would never have been the case, as I have already observed, had St. Cyprian thought that the matter was of no vital importance.

St. Basil, successor of St. Firmilianus, in his letter to Amphilochium, says: "Because a great many in Asia thought proper to receive that baptism [of the heretic] for regulation and dispensation sake, let it be received." However St. Basil did re-baptize those who came from the heretics, notwithstanding the canon of the Council of Nice; and therefore it is evident, concludes Berti, that St. Basil did not consider this point but as a mere matter of discipline, otherwise it would be said that he not only opposed St. Stephen, as Bossuet affirms, but also a general Council. This, argument, powerful as it may appear, does not prove that St. Basil considered this point as of no great consequence, or that he either opposed St. Stephen or the Council of Nice. I think that the question in regard to St. Basil is very different from that in regard to St. Cyprian, who wrote before the decision of the Church took place. I will express my ideas on this important and complicated subject with that diffi-

dence, which its obscurity and difficulty produced in men whose talents and learning I am far from possessing.

Could the time that is passed return, and those admirable geniuses, whom we know by their writings, could they be present and open the meaning of their works plain to them, and to their contemporaries, and obscure to us who hold in our hands nothing but a dead instrument; every doubt would banish and the present doctrine, which cannot be but the fruit of ancient practice, would be strongly proved. We must imagine ourselves before the pious and learned St. Basil, and it will not even occur to our mind that from his mouth a word would come, which would either prove a complete ignorance of the decisions of the Church, or a complete disregard of them. St. Basil takes no notice of the Council of Nice. Is not this an evident proof that he did not suppose that he was writing any thing against its canons? He would at least try to conciliate his assertion with the doctrine of that Council and the decision of St. Stephen. What can therefore be the cause of this apparent contradiction? I think that an impartial reflection upon the subject will dissipate the cloud, which time and passions have formed to obscure it in spite of reason and sound criticism.

The Baptism given by heretics remains in its *character*, and produces its effect which is *grace* or sanctification when the obstacle of heresy is removed. The council therefore decided that the heretics should be re-

ceived by mere imposition of the hands. However, St. Basil could consider that the surest way to avoid difficulties as to the manner of administering the baptism and many facts, which are not very easily ascertained among heretics, should be to continue the practice of performing the ceremony *conditionally*, though this condition was not expressed in the form of the sacrament. This, perhaps, was well known; if not to the people at large, at least to the ministers of the Church, and time has only transmitted the fact of re-baptizing, and not the spirit I may say of that baptism. He considered it as a mere discipline, of course, as long as it was only a precaution taken in some churches which others will not think it necessary; but the point of the validity of the baptism by heretics he could not consider it a case of *mere* discipline, being already decided by the Church. The argument brought against this notion of St. Basil's opinion is of such a nature that the more they try to enforce it, the more it loses, for no one will believe that a Saint and a learned man would admit such a doctrine.

As to St. Cyril of Jerusalem who wrote in the Preface to Catech. p. 8. *soli haeretici rebaptizantur siquidem prius illud non erat baptismus*, that is, "only the heretics are re-baptized, because their first one was not baptism; the observation of the eminent theologian, Berti, is very sound and interesting." The word *epeide* is not properly translated *siquidem*, that is *because*. It signifies *ubi, cum*,

that is *when*, and the meaning of the text is that the heretics are re-baptized *when* the first baptism is no baptism at all, in consequence of some error in its administration. Lapus (in Tertull, de Praescript, c. 41,) thinks that St Cyril retracted his opinion at the Council of Constance.

(Berti de Theologicis Disc., tom. 6, p. 306.)

It is therefore evident that the primitive Church entertained the same doctrine that now holds the Catholic Church as to the reception of its members or baptism.

FOR THE EXPOSITOR.

AFFLICTION SANCTIFIED.

THE Earth refreshed by fallen snow,
 Though for a time it be concealed,
 When Spring returns, a face will show
 More glad, and fruit more plenteous yield.
 Thus shall the Christian, whom the rod
 Of chastening love afflicts with pain,
 With grateful heart adore his God,
 For worldly loss is heavenly gain!
 Firm in his faith, each new distress
 Inflames his soul with greater zeal:
 The hand that strikes he learns to bless—
 HE that has bruised can also heal!

As in the broad expanse of day
 A burning light no lustre shows—
 When night comes on, the self-same ray
 Around its genial brightness throws:
 Thus by Religion every hour
 The Christian's lamp with oil supplied,
 When the dark clouds of sorrow lower,
 Its cheering beam spreads far and wide!
 A beacon raised to mark the sands
 That buried lie 'neath life's rough sea:
 The blazing torch in Angels' hands
 To guide him to Eternity!

THE CISTERCIAN SAINTS OF ENGLAND.

Saint Stephen Harding. London: Toovey, 1844.

The origin of this work will be best explained by the following paragraph, taken from the "advertisement" prefixed to it.

"The following pages were printed with the view of forming one of a series of Lives of English Saints, according to a prospectus which appeared in the course of last autumn, but which has since, for private reasons, been superseded. As it is not the only work undertaken in pursuance of the plan then in contemplation, it is probable that, should it meet with success, other lives, now partly written, will be published in a similar form by their respective authors on their own responsibility."

This advertisement is signed with the initials "I. H. N.," and dated "Littlemore, January, 1844." Our readers will, of course, understand that this life of St. Stephen, the founder of the Cistercian Order, and the spiritual father of St. Bernard, is from the pen of Mr. Newman.

We entreat all those of our readers who may wish to be puzzled as to the state of the Puseyite movement, to beg, borrow, or buy, and read this little volume. We promise them infinite entertainment, instruction,

and even edification in its perusal; and when they have perused it, we also promise them, if they can manage to forget the author's name, and one or two doubtful phrases—the doubtfulness of which seems to be intentional and for a purpose—that they will either have the impression on their minds that the writer is a Catholic, or else lift their hands and eyes to heaven in speechless amazement that the writer still remains a Protestant. In a word, if they call to mind that Mr. Newman still remains in strict communion and participation with the sins of heresy and schism, they will feel a horror at the mental blindness which resists the entrance of so much light. Oh God, they will say to themselves, what can have been this man's sin that Thou shouldst permit him so close an approach, so clear an insight, and yet shouldst debar him from all effective possession of those spiritual treasures which he seems so formed to appreciate? What judgment is this that Thou holdest suspended over his head? To what infinite delusions hast thou allowed him to become a victim? For what mysterious end dost thou allow this man to teach

and preach to others the truths of thy gospel and the way of salvation, while for himself thou leavest him powerless and helpless, a beggar at the outward gate? It is a very mournful and shocking spectacle—worse than that of princes and heroes in ragged garments, asking alms of the passer by.

For Mr. Newman—in the absence of all personal knowledge—we have ever entertained a most profound and sincere respect; mingled too, with a feeling of gratitude, for causes to which we shall not allude more distinctly. We have with all our hearts rejoiced over every symptom he has exhibited of nearer approach to the gates of the heavenly city; and we have sorrowed deeply over every instance of his apparently unaccountable backwardness. We need hardly add that both these feelings are immeasurably increased by the perusal of the beautiful little work before us. But still the question recurs to us, Why does this man, seemingly and by repute so full of piety, humility, and spiritual discernment, still hug to his breast the ignominious fetters of that false practice and belief? We cannot say. Rumors, indeed, have reached us—we hardly like to allude to them—from which it would appear that he is overpowered by the delusions of visions from above, confirming him in his present course. God knows if this be true; but if it be, it is, indeed, most lamentable. Other rumors attribute his holding his position to a mere feeling of policy; a policy of which

it is reported—but we do not believe the rumor—that even some Catholics approve it. He thinks, forsooth, that he can do more service to God by remaining as he is, and thus holding out his hand to the weaker Anglicans to help them on their way. That any Catholic in his senses can approve of such a policy, we do not believe, inasmuch as to approve it would be to approve the most awful sins, for the sake of some rotten calculations of prospective benefit. Of course heresy and schism are sins, let those who are without say what they will; and it is, of course, impossible that any Catholic can seriously approve a continuance in them for an instant of time, even to secure the brightest and most brilliant results. Nay, we do not understand how any one, even on the borders of conversion, can for any length of time nourish so insane a thought. Either the Church of Rome is the true church—is a church which the waverer intends to enter, or it is not.—If it is not, any such policy as that we have alluded to can have no place. In this event Mr. Newman *cannot* have the notion of remaining for a time longer in the Anglican establishment, in order, when he leaves it for Rome, to draw a mighty train after him. On the other hand, if the church of Rome be the true church, which he intends to enter, he can only enter it by condemning his present course; by repenting of his present “policy” as a sin; by acknowledging that to remain out of communion with Rome willingly for a moment,

and upon any pretext, is *pro tanto*, a rejection of the grace of God, a renunciation of the hopes of salvation. Surely, even such a waverer must understand that his first duty is to his own soul; and that *nothing*, however specious, can excuse him for neglecting or postponing even for the twinkling of an eye, that great primary obligation. It is not for him to save sinners, but to save himself.—The first he *cannot* do; he can only plant and water, while God giveth the increase. The second he *can* do; he *must* do; nor can any pretence excuse the guilt of his neglect. How does such a one know that this very moment may not be his last—the last moment of mercy given him by the Almighty to redeem his life from the hand of the spoiler? And how will it be with him if he deliberately throws away this last moment? declares, on system, that he will not avail himself of this gracious opportunity? but, as if “the supper of the Lamb” was a common human banquet, resolves that he will accept an invitation to it at a “more convenient season?” We need hardly ask how he knows that this more convenient season will ever arrive to him.

Of course, in making these remarks, we cannot pretend to know that they, or any of them, are in point of fact applicable to Mr. Newman. We speak only from rumor in the first instance; but we cannot help feeling that the book before us supplies an instance elaborately described by Mr. Newman, and which *may* have impressed itself on him as bearing

some faint resemblance to his own case. Perhaps the notion is only fanciful; but we have been much struck by it, and shall presently quote the passage to which we refer.*

* Perhaps in connection with these guesses the following passage from one of Mr. Newman's recent productions may have some interest—“And I speak with the more freedom, because, as it has been said already, the public notes of the church are not her only tokens, and a failure and deficiency in them here and there is no argument that the presence of God is away from the Church. Such a misfortune, must, indeed, diminish her external power in the places where it is found, but not her influence at home; it may stint her growth, and obstruct her propagation, but her present fruit may remain on her notwithstanding, with a firm hold. For, after all, what really and practically attaches any one to the church, is not the outward display of magnificence or greatness, but *the experience of her benefits upon herself*. These private and special evidences of the Divine Presence I may have another opportunity of enlarging upon; meanwhile I will mention a personal consideration of another kind, which though, abstractedly, of less influence, yet, under the circumstances in which it comes to us, surely, ought to be considered not a slight argument for a Christian's continuing where Providence *originally placed him*, in spite of the scandals which surround him. It is this: in various parts of our church, various persons who do not know each other and who gained their religious views in different ways—men and women have, in consequence of the miserable confusions of the time, been tempted to look out for the true church elsewhere. They have been tempted to do so; but yet, when they proceeded on, and came towards, or upon, or over the border, they have, one by one—though separate from each other—felt, as it were, a nameless feeling within them, forbidding

Many of our readers, we dare say, know little of St. Stephen, the Englishman, one of the first founders of the monastery of Cîteaux, its third abbot, and the founder of the Cistercian order, of which Cîteaux was the first house. It is of the illustrious personage that Mr. Newman here treats, and incidentally of the early life of St. Bernard, who was one of his most illustrious convertiles; and of that state of public and intellectual disorder which rendered the foundation of the Cistercian order and the

and stopping them. Now, did this take place in the instance of one person only, one might impute it to some accident of his particular condition: he has been imbued with early prejudice, or he has dear ties of friends, relatives, or admirers, to detain him; or he has committed himself to statements which he is ashamed to falsify by his actions; or he shrinks from throwing himself upon strangers, and the forlorn, dreary life which will be the consequence. Doubtless there are ten thousand bad motives to hinder our concurrence in the motions of grace. But I think the persons in question, viewed as a whole, have been too honest, too free in mind, too independent and fearless, too distressed and unhappy, too acute and far-seeing, too religious, too enthusiastic, too many—to admit of this account of their common feeling. This feeling has been sometimes singular and distinctive, and of so cogent an influence, that where individuals *have* left us, the step has commonly been taken in a moment of excitement, or of weakness, or in a time of sickness, or under misapprehension, or with manifest eccentricity of conduct, or in deliberate disobedience to the feeling in question, as if that feeling were a human charm, or spell of earth, which it was a duty to break at all risks, and which, if once broken, others would break also.”

development of Saint Bernard, a necessary remedy, and an era in the church. Of the early part of this most interesting history we can say little; but we come to the time when the arduous labours attending the first foundation of Cîteaux were drawing to a close. Mr. Newman thus describes the arrival of St. Bernard and his band of novices:

“Whatever the vision portended, it is certain that the days of mourning for Cîteaux were nearly over. Fourteen years of widowhood and barrenness had now passed away since its first foundation, and the fifteenth was at length to bring consolation with it. In the year 1113, the iron hammer which hung at the lowly gate of the monastery sounded; and a large number of men entered the cloister, which was hardly ever visited, except by some traveller who had been benighted in the forests of Cîteaux. Thirty men entered, and coming to Stephen, begged to be admitted as novices. There were amongst them men of middle age, who had shone in the councils of princes, and who had hitherto worn nothing less than the furred mantle or the steel hauberk which they now came to exchange for the poor cowl of St. Benedict; but the greater part were young men of noble features and deportment; and well they might, for they were of the noblest houses in Burgundy. The whole troop was led by one young man of about twenty years of age, and of exceeding beauty.—He was rather tall in stature; his neck was long and delicate, and his

whole frame very thin, like that of a man in weak health. His hair was of a light color, and his complexion was fair; but with all its paleness, there was a virgin bloom spread over the thin skin of his cheek. His face was such as had attracted the looks of many high-born ladies; but an angelic purity and a dovelike simplicity shone forth in his eyes, which showed at once the serene chasteness of his soul. This young man was he who was afterwards St. Bernard, and who now came to be the disciple of Stephen, bringing with him four brothers and a number of young noblemen to fill the empty cells of the novices of Cîteaux. Well was it worth toiling all the cold, dreary night of expectation; if such was to be the ultimate result of the fishing. 'On that day,' says an old monk, 'the whole house seemed to have heard the Holy Spirit responding to them in these words—Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child, for more are the children of the desolate, than the children of the married wife.'

He then paints the previous life of this great saint:

"During the whole time of the desolation of Cîteaux, and the internal conflicts of its abbot, the Holy Spirit had been silently leading Bernard, and preserving him from the world, that he might come pure and undefiled to this poor abbey."

* * * * *

It was not without a painful struggle that he had been brought there, as

indeed such is God's way; all great saints have had great trials, for there can be no crucifixion without pain. After the death of his mother, to whom God entrusted the forming of his holy mind, he began to think seriously of becoming a monk. Though she died in his youth, yet her sacred memory haunted him even in manhood, and she is even said to have appeared to him to beckon him on to the cloister. The beauty of his person and the corrupt manners of the age, more than once at this critical time put his purity in danger, and, though, through the grace of the Holy Spirit, he walked through the midst of the burning fire even without feeling it, yet he determined to shun a world where wickedness so abounded.

* * * * *

His first step was, however, comparatively easy, but much remained to be done before Stephen received his illustrious disciple within the walls of Cîteaux. Bernard had gained a victory over the concupiscence of the flesh, and over the pride of high birth; military glory, which was the passion of all his brothers, had no attractions for him, but he had still a weak side on which the tempter could assail him, and this was the pride of intellect. No one can read his writings without seeing the wonderful genius which they show; the same burning eloquence which made him a Christian preacher if it had been heard in Kings' courts would have carried all before it; and the acuteness with which he at once sees into deep metaphysical

questions, would have put him at the head of philosophical schools. And was all this to go too? Was his tongue to remain silent in Cistercian dreariness? and his acuteness to be buried with rude and unlearned monks? Yes, so it was; all was to be sacrificed, beauty of form, noble birth, quickness and depth of thought and brilliant eloquence; all were to be nailed to the cross, and he was to become a common labourer, planter reaper, ploughman, and if so be, hedger, and ditcher, wrapped in a coarse cowl, with low-born men for his fellows. We have not yet spoken of one tie, perhaps the strongest of all, and the one which cost the most pain to break, and that was the love of friends and relations. The slightest acquaintance with his life will show the painful struggle of his affections, even when he was abbot of Clairvaux; how he mourns with passionate grief over the death of his brother, or still more over the spiritual death of any one whom he knew. Besides his kinsmen, his brilliant and amiable qualities had endeared him to all the flower of the nobles of Burgundy. As soon as the slightest hint was known of Bernard's intention, all these were up in arms; there were his sister Humbeline, a noble and beautiful young lady, his eldest brother Guido, already a married man, and a good soldier of the Duke of Burgundy; Gerard, too, the accomplished knight, the enthusiastic soldier, and the prudent leader, beloved for his sweet disposition, and his friend Hugh, the Lord of Macon, all

thinking his project absurd, and himself half-mad. Was he to throw himself at the feet of a fanatic, like Stephen, and bury himself in the corner of an old wood!

The thing must not be. Impossible indeed it was with man but very possible with God. This was one of the wonders of the cross, going on about them, which was in time to shake the whole of France, nay, the whole world. Even they themselves discovered that it was possible; it was a dangerous thing to come across Bernard in his vocation, as they soon found to his cost. However, though they could not move, yet they could cause much pain to Bernard. As he acknowledged afterwards, his steps were well nigh turned back, and the struggle was most painful. If it had not been for his mother's memory he would have fallen: but her sweet lessons were evermore recurring to his mind and urging him on. One day, he was on his way to see his brothers, who were then with the army of the Duke besieging the castle of Grancey; these thoughts burst so forcibly on his mind that he entered into a church which was open by the wayside, and prayed with a torrent of tears, stretching his hands to heaven, and pouring out his heart like water before the Lord his God. From that hour the purpose of his heart was fixed, and he set his face steadfastly to go to Cîteaux. 'It was not however,' pursues the historian, 'with a deaf ear that he heard the voice of one saying, 'let him that heareth, say, Come.' From that

hour, like a flame which burneth the wood, and a fire consuming the mountains, here and there, first seizing on all about it, then going forth to things farther away, thus the fire which the Lord had sent into the heart of His servant, and had willed that it should burn, first attacks his brothers, all but the youngest, who could not yet go into religion, and who was left to comfort his old father, then his kinsmen, fellows, and friends, and all of whose conversion there could be any hope.' First came his uncle Galdricus, a puissant noble and a valiant knight, well known for feats of arms; he quitted his good castle of Tuillon, his vassals, and his riches, and gave in to the burning words of his nephew. Then the heavenly fire kindled his young brother Bartholomew; his heart gave way easily, for he had not yet been a knight, having still his spurs to win. Then came Andrew, the fourth brother, it was a sore trial to him to give up the world, for he had just received his knightly sword from the altar, at the hands of a bishop, and had seen his first field; but at last he yielded, for he saw in a vision his sainted mother smiling upon him; and he cried out to Bernard, 'I see my mother!' and at once gave in. But the trial was still sorer when it came to the turn of Guy, the eldest of the brothers; he was a married man, and his young wife loved him tenderly, besides which he had more than one daughter, with whom it was hard indeed to part in the age of their childhood; and even after he had yielded to his brother's

persuasions, and had broken through all these ties, a greater difficulty than all remained behind. It was a law of the Church, that neither of a married pair could enter a cloister without the consent of the other; and how was it possible that a delicate and high born woman could consent to part with her husband and enter into a monastery. Bernard, however, declared to Guy, that if she did not consent, God would smite her with a deadly disease; and so it turned out, she soon after fell ill, and 'finding,' says William of Saint Thierry, 'that it was hard for her to kick against the pricks, she sent for Bernard,' and gave her consent.

* * * *

Now the whole band of brothers had been won over; but Bernard was not yet satisfied; the fields were white for the harvest, and he went about collecting his sheaves, that he might lay them all up in the garners of Citeaux. Hugh, the lord of Macon, was also to be brought to Stephen's feet: the young nobles drew together into knots in self-defence, whenever Bernard passed by, for fear of being carried away by his powerful word; mothers hid their sons, lest in the flower of their youth they should hide themselves in a cloister. All however was in vain, 'as many,' says the abbot of St. Thierry, 'as were pre-ordained by the grace of God working in them, and the word of His strength, and through the prayer and the earnestness of His servant, first hesitated, then were pierced to the heart one after another,

they believed and gave in.' Thirty men of the most noble blood in Burgundy were thus collected together; as many of them were married men, their wives also had to give up the world; all these arrangements required time, and for six months they put off their conversions until their affairs could be arranged." Is it possible that in writing the lines above quoted, and, indeed, the whole passage, a thought should have crossed Mr. Newman's mind, that his mission is analogous to that of St. Bernard; that it is his task to 'win over a whole band of brothers;' and after his own conversion is all but decided to look upon 'the fields white for harvest,' and 'go about collecting sheaves, that he may lay them up in the garners of Citeaux?' Is it not the case now, as then, that many of the (supposed) converts are married men?" that if they become Catholic ecclesiastics 'their wives also have to give up the world?' and is it possible that 'for six months,' or some longer and more indefinite time, 'they have put off their conversion till their affairs can be arranged?' We cannot say; we have no private knowledge—nothing but mere rumours to guide us, and the strange circumstance of such a book written by such a man! If there be any truth in these random guesses, to what a sad and humbling delusion must Mr. Newman have surrendered himself!

The account of St. Bernard's early cloistered life will, we are sure, be read with great interest:—

"The thinness of his slightly built

frame showed in what a frail earthen vessel that precious soul was contained. His neck especially was very long and delicate, so that when he threw back his cowl, none could help remarking it, and the monks praised its snowy whiteness and its elegance, like that of a swan. His life was even endangered by the narrowness of his throat; but the most troublesome infirmity was the weakness of his stomach, which rejected a great portion of the food which he had swallowed. With all these ailments he had entered the strictest order of the day, and now that he had thus put his hand to the plough, he was determined not to look back. He had entered the abbey of Citeaux in order to bury himself from the world, to become a poor man and a rustic, not simply to hide under a white cuculla an ambitious heart, not even to give himself time to exercise a fine imagination on holy subjects. Every day therefore he used to excite himself forward, by repeating to himself: 'Bernard, Bernard, wherefore art thou here?' He earnestly set himself to work on the rough occupations in which the Cistercians passed their day. His attenuated frame was bent down with the rude labors of the field, and his delicate skin worn with holding the spade and the hoe. Nor did he work listlessly like a man who takes up a fork and makes hay on a fine sunshiny day—but he labored with a will in downright earnestness, as if it had been the business of his life. His weak body often sunk under these labors; and often

the awkwardness of his hands, which were used to far other work than digging and mowing, and such like toils, obliged his superiors to separate him from his brethren at the hours of manual labor. He was, however, never happy on those occasions; and if he could not work with the convent, he immediately began cutting wood or carrying burdens on his shoulders. Stephen seems to have been especially careful of him in this respect; during the harvest he had made many attempts at reaping, but was too weak and too little accustomed to such work to succeed; he was therefore ordered to lie by and sit by, while, as says William of Saint Thierry, the brethren were reaping with fervor and joy in the Holy Ghost. This was a sore trouble to him, and in the simplicity of his heart he began to weep; he then prayed to God to give him grace, so that he might be able to join his brethren in their labors. From that day forward he became a most expert reaper, and the same William, his personal friend, asserts, that even up to the period when he was writing his account, St. Bernard was wont to say with self-gratulation, and a sort of joyous triumph, that he was the best reaper of them all. This hard work to which he subjected himself in order to carry out his rule, was the more remarkable in him, not only because of his extreme weakness, but from the exceeding austerity with which he lived. His very existence was a miracle, for he hardly seemed to eat, drink, or sleep,

and his friends wondered how he could live. In after times he himself severely taxed his own austerity which according to his own account had made him useless to the church. It is not on record that Stephen checked him in his mortification of the flesh, he probably looked upon his youthful novice with a saintly wonder, as one whom God's Holy Spirit was leading according to His own blessed will, and with whom he must not interfere. Indeed, so much had this severe way of life become the habit of both body and soul, that he hardly could have increased his diet if he would. Saint Bernard is indeed one who cannot be judged by ordinary rules. God has set His seal upon His saint, by the wonderful things which he wrought through him, and none must rudely venture to blame his actions. He, in his white Cistercian dress, was raised up, for the needs of the church, just as was John the Baptist in his garment of camel's hair; and when he came forth from his monastery, and the world streamed forth to view him, and kiss the hem of his poor monkish habit, it was then seen that his weak frame, with the spirit of love and supernatural energy shining thro' it, and the flaming words of Divine eloquence bursting from his lips, could serve God and His Church to good purpose indeed. But this is not the place to speak of him as the companion of kings, the setter-up of Popes, and the real governor of the church; it is only as a Cistercian monk that he appears here, and in this capacity

his wonderful way of life was not thrown away. It subdued his body to his spirit to such a degree, that he seemed to live the life of an angel upon earth. His soul was wrapped up in a ceaseless contemplation of God, and he realized the crucifixion of the flesh of which St. Paul speaks, and all things which belonged to the spirit grew and nourished in him. His senses, from the abstraction of his soul, seemed to be dead within him. He did not know whether the ceiling of the novices' cell was arched or flat, though he passed there every day of his life. Again, the choir of the church of Citeaux had three windows, but to the last, he fancied it had only one. So little conscious was he of the sense of taste, that he more than once drank oil instead of water, without perceiving it. It was his deadness to earth, which made him see so far into heavenly things as he did. Earnest as he was in working at the lowest manual labor, this habit of praying always never forsook him. It was this habit, which he acquired at Citeaux under Stephen's discipline, which was the source of all his power. The Holy Spirit filled him with rapturous joys which only crucified souls can know; and this unction which anointed him from above, he poured back upon the church, and thus enabled her to resist the dry and cold rationalistic heresies which then threatened to overwhelm her with the maxims of worldly science. It was this education too, in the cloister of Citeaux, before the morning light, and at the

feet of Stephen, which made him the great founder of the science of the interior life of the Christian. He has been called the best of the fathers, and he thus stands on the confines of the system of the early church, which contemplated God as He is himself, and that of the later ages, in which the mysterious dealings of God with the soul of the individual Christian were minutely analysed. It is not to be supposed that he was so abstracted from the world, as to be either singular in his demeanor or dead to earthly affection. He cast off a hair shirt which he had constantly worn next to his skin, lest in a monastery where all things were done in common it should be observed. Though his habit was of coarse and poor materials, yet it was always scrupulously clean. He used to say that dirt was the mark of a careless mind, or of one that cherished a fond idea of its own virtue, or loved the silly praise of men. His motions were ever regulated, and bore humility on the face of them, and a sweet fragrance of piety was shed around his person, and his actions, so that all looked upon his countenance with joy. His voice was singularly clear, notwithstanding the weakness of his body, and in after times, its very tones won even those who did not understand the language which he spoke. In conversation the spirit of charity shone through all his words, and he always spoke of what most interested his companion making inquiries about his trade or profession, as if he had especially studied it all his life. Ste-

phen did not prevent his seeing and conversing with his relations when they came to Citeaux, and on these occasions his courtesy was such, that his exceedingly tender conscience would sometimes prick him as though he had spoken idle words. On one occasion he devised a strange expedient; when summoned to see some of his friends, who had come to visit him, he stopped his ears with tow, so that his deafness might give him an air of stupidity. Loud laughter in a monk was an object of his special aversion, and he has recorded it in one place of his writings, by a graphic picture of the light-minded monk laughing to himself. He describes him covering his face with his hands, compressing his lips, clenching his teeth, and laughing as though he would not laugh till at length the suppressed mirth burst out through his nostrils. With all this hatred of levity, which thus appears in the almost ludicrous vividness of his description, he would on occasion even force himself to smile. Another wonder of Bernard's soul was the wondrous strength of his affections. Though he had torn himself thus rudely from all earthly affections, yet the wounds which he had suffered in the conflict did not close over a hardened heart, but he carried them with him all bleeding to the cloister. Even long after his noviciate was over, nay, to his last day, the tenderness of this maternal heart cost him many a pang; chiefly if any of his brethren went wrong, he mourned over them with a passionate grief,

with which he in vain struggled, as though it were an imperfection. On occasion of his brother Gerard's death he endeavored to preach one of his sermons on the Canticles without alluding to it, but it was too much for him; in the midst of the sermon, his grief bursts forth, and down fall the bitter tears, which he had pent up so long, and he breaks out into expressions of the most vehement and bitter sorrow. He kept to the last the most vivid recollection of his mother; he carried it with him into Citeaux, and every day before he went to bed, he recited the seven penitential psalms for the repose of her soul. This practice is connected with the only time on record when Stephen reproved his illustrious disciple. One night he went to bed without having repeated his psalms; in some way it came to Stephen's knowledge that it was his practice thus to pray for his mother, and that night he knew that his novice had left that duty unfilled. It may be that God revealed to him the whole matter, or else by the strange spiritual instinct which those intimately connected with others possess—he read in his face that something had been left undone over night. Mothers possess this instinct, and why should not the abbot, who watched over his young disciple with a mother's love? However it came into his mind, at all events he did not know it, and that in some uncommon way. Next morning he called Bernard to him, and said, Brother Bernard, where, I pray you, hast thou dropped those psalms of thine yester-

day, and to whose good keeping hast thou committed them? Bernard, being shy, as says the history, blushed, and marvelled much within himself, how the abbot knew that of which he alone possessed the secret. He perceived that he stood in the spiritual presence of a spiritual man, and fell at Stephen's feet, begging pardon for his negligence, which, as we may suppose, he was not long in obtaining. Such is one of the few specimens of Stephen's way of guiding his novice, which time has spared. The other circumstances of the intercourse be-

tween these two elect souls, are known only to God and His angels. Historians mention but slightly even the solemn ceremony by which St. Bernard knelt at the feet of Stephen to take his vows on quitting the noviciate, the year after his entering the convent. This was the culminating point of the abbot's life; his great work was the training of St. Bernard; henceforth the materials for his history become scanty, for he appears only the administrator of his order, the history of which is merged in St. Bernard."

ST. VINCENT OF PAUL.

[JULY NINETEENTH.]

Nullum fuit calamitatis genus, cui paterne non occurrerit.—Brev, Rom.

SPEAK not to me of new and recent schemes,
By which to better human life;—vain dreams
Of ever-restless reason set adrift,
Upon the tide of fancy; though ye sift
To their minutest elements such plans,
And weave them round with social talismans,
And gild them all with philosophical hues,
And open on the hopes terrestrial views,
As beautiful as those that charmed the eyes
Ere they were closed on earthly paradise.

Say not that men, by sympathy enchained,
And bound by natural union—may be trained
To social "*oneness*;" and in common be

As members of the same great family :
 " Association " thus can ne'er be found,
 Save where the charities of Christ abound,
 The human mind will wander on its way—
 The human heart still yield to human sway,
 Unless illumed by supernatural light,
 And made obedient by Religion's might.

Lo ! in one man concentrated, and displayed
 In Christian fullness—every light and shade
 Of that fair picture which philosophy
 Traced to the mind, but never to the eye.
 Love for his race ; but not Utopian love—
 Not born of earth—but kindled from above—
 The Charity, from Heaven by Jesus brought
 And which he nobly practised—ere he taught :
 That self-devotion—that self-sacrifice—
 To save a " little one " from ill or vice—
 That boundless sympathy for the human race
 Which caused his soul heroic to embrace
 As but one being, all—the rich and poor,
 The tender orphan,---sighing still for more.

Behold the Virgin-Sisters, how serene,
 Led by his spirit, o'er the checkered scene
 Of want, and orphanage, and sad disease,
 They watch—like angels their calm vigils keeping,
 Where groans the sick man, or the babe is sleeping.
 And while intent are fixed their gentle eyes
 Upon their couch, or crib, to Paradise
 Their hearts' pure thoughts spontaneously ascend
 And in " association " holy, blend.

" Friend of Humanity "—and, nobler yet,
 Friend of Religion ! can this age forget
 The virtues thou hast practised—the bright zeal
 Which thou didst shed o'er Church and commonweal—
 The tears thou hast dried up—the woes relieved—
 The victories o'er want and vice achieved—
 The charities—like Gideon's healing balm—
 Diffusing resignation and sweet calm,
 Among the sorrows and the griefs of life ;
 Snatching the weak one from the world's fierce strife,
 And placing him in quiet, giving rest
 To the fatigued, and hope to the distressed ?
 Well 'mid the reign of terror and of woe
 Did infidelity itself bestow
 Upon thy Daughters, and thy sainted name,
 The well-earned trophy of immortal fame :
 For, when the soil of guilty France was strewed
 With sacred ruins—with sacred blood imbrued—
 Proud o'er the wreck thy column pierced the sky :
 Vincent of Paul—" friend of Humanity."

Bros.

LITERARY NOTICES.

REV. DR. SPAULDING'S *Review of D'Aubigne's History of the Reformation*. Baltimore: John Murphy, 146 Market-street.

We are engaged in reading this valuable work, and shall present the result of our perusal of it, in a future number of the *Expositor*, *in extenso*. We will, at present, merely state, that, as far as we have gone, we are pleased and instructed. Meanwhile, we earnestly recommend it to the public, as an antidote against the specious narration of D'Aubigne, and an excellent book of references for all, on the great subject of the Reformation.

LETTERS ON THE NATIONAL INSTITUTE, *Smithsonian Legacy, the fine arts, &c. &c.* By John Carroll Brent.

The estimable author of these Letters—which treat of interesting matters, especially connected with the District of Columbia—is well known to the Catholic public by his “Biography of Archbishop Carroll.” The Letters before us give evidence of more than ordinary abilities. We take pleasure in extracting from No. XII., page 60, the following notice of the observatory recently erected at Georgetown College:

“I will now proceed to take a brief notice of the observatory of Georgetown College, which owes its existence to private liberality, and, whilst it does great credit to the most worthy Professor, the Rev, JAMES CULLEY, under whose immediate care it is placed, at the same time is another proof, if such were needed, of the love of knowledge which characterizes most eminently the distinguished order of which he is a member.

“The donation to which the College Observatory owes its construction was made in 1841. In 1842 a plan was agreed upon, and a correspondence opened with European artists, and some of the instruments ordered. The building was commenced in the summer of 1843, and is nearly finished. The edifice is about four hundred yards west by north of the College, on a rising ground, and commands a free view of the Government Depot or Observatory just referred to, which is about one and a half miles to the southeast. The building is sixty feet long, east and west, and about thirty feet wide, and has three rooms on the ground floor. The eastern and western rooms are fifteen feet high, and are intended for the meridian instruments. The middle part of the building is thirty feet square and about thirty high, with a balustrade all around, as is the case with the walls of the meridian rooms. A third story of frame work is constructed within the balustrade of the middle building. It is thirty feet square, with a rotary hemispherical dome twenty feet in diameter. This

dome rests upon twenty conical eight-inch rollers ; there is a footway three feet wide all around between the dome and balustrade. A solid piece of mason-work is constructed, the top of which passes through the floor of the room formed by the dome, and upon which is to be placed an equatorial refracting telescope.

"The principal instruments for this Observatory, are, 1st, an equatorial refractor, with a seven and a half inch object-glass, and ten feet focal length, having eleven eye-pieces, six of which are adapted to a position micrometer ; this instrument is being made by Gambier, in Paris, and will be finished in June next ; 2nd, a forty-six inch meridian circle, from Simms, of London ; 3d, a transit instrument or meridian telescope of the best construction. This instrument has an object-glass of four and a half inches in diameter and seventy-six inches focal length, was made by Estel and Son, of Munich, in 1843, has been sent, but not yet received at the College. Several smaller and necessary instruments with time-pieces have been received from London

and Munich. Another sidereal clock (a present from T. Robert Jenkins, Esq., of Baltimore) is expected from London.

"The College intend to collect an astronomical library, and with that view have on hand a number of excellent works upon the subject."

THE EVANGELICAL LIFE OF CHRIST.
By Rev. H. Rutter. Martin & Co.,
John street.

This admirable biography of the Divine Saviour of the World, written nearly a century ago, by a learned English Priest, is now being issued in monthly numbers by the above firm. The engravings are of the highest order—the paper, print and execution are not inferior to those of the best English workmanship. The price is only *twenty-five cents* the number. Every Catholic family should subscribe for it, and keep it as a constant and invaluable companion.

EDITORIAL OBSERVATIONS.

We publish entire the Remarks on Galileo, "by an American Catholic." We hardly know whom to recognize under this sobriquet. Whoever he is, our readers will, we feel assured, thank *him* for his excellent essay,

and *us* for spreading it out, unbroken, to their perusal. Why will not the author favour our "Expositor" with occasional papers from his graceful and practised pen? They would be hailed with pleasure on all sides.

The "Churchman," in a late number, in a mood of despondency and sadness, complains of the impossibility of finding a correct and perfect version of the Bible. "Where can we get the Bible?" he despairingly exclaims. Let him enquire at Duni-gan's, in Fulton-street, and he will be accommodated with a real copy of the "inspired volume, *Deutero canonical* books and all; with notes and comments, too, that may be useful even to a Protestant Doctor in theology. We may add here, that the

"Notes of Coleridge," on *Vaughan's Life of Wickliffe*, as published in the same paper; on Saturday, the 6th of July, are remarkable only for their puerile anachronisms, and ridiculous misstatements. We trust the Editor does not stamp such stuff with his approbation: and yet, if he did not, why publish it? However renowned Coleridge may be as a mystified poet, he proves himself to be a wretched theologian, and very superficial reader of Church History.

INTELLIGENCE.

DOMESTIC.

DIOCESSE OF HARTFORD.—The Rt. Rev. Dr. Tyler, the amiable and zealous Bishop of Hartford, has been on a visit recently, to the city of Providence, R. I., where is the most extensive Catholic community in his diocese. On Sunday, the 16th of June, he administered the sacrament of Confirmation in SS. Peter's and Paul's Church to over 100 persons, preaching with his usual fervor and impressiveness before and after the performance of the sacred rite. The recipients on the occasion behaved with all the humility of manner, attentiveness and piety, that ever characterizes the duly prepared Catholic. On the following Sunday, the 23d,

the Rt. Rev. Bishop administered the same benificent sacrament in the beautiful Church of St. Patrick's, to the same number of happy persons of various ages, some of whom but lately experienced the joy of belonging to the "true fold of the true shepherd." On this occasion also, he forcibly reminded the receivers of the many solemn obligations entailed upon them by the sacrament, and the blessings, or the punishments which must follow for their disobedience or obedience to those responsibilities.

On Sunday last, the Rt. Rev. Bishop announced his determination in the Church of SS. Peter and Paul, of shortly taking up his residence in Providence, where he had seen much to gratify and encourage him, in the

laborious work of the Episcopacy. On the same day, at St. Patrick's Church, a subscription was commenced in a manner the most enthusiastically meritorious, to pay off the debts remaining on that edifice since its erection. This subscription will be extended all over the city, and we have no doubt will soon be closed with a sufficient amount, to relieve the Pastor from the necessity of further solicitations on this score.

Our readers will perceive from these few facts that, that portion of the diocese of Hartford, comprising the City of Providence is in a most flourishing condition. Without parade or ostentation, the elements of a great fold are being every day combined, increased, and vivified. The beginning has been good, and the end will be even better.—*Pilot*.

ST. PATRICK'S CHURCH, WEST TROY.—The sacrament of Confirmation was administered in this Church on Monday, July 1st, by the Rt. Rev. Bishop McCloskey, to nearly two hundred persons. Among those on whom this distinguished prelate then imposed hands, we were happy to notice eight or ten converts recently received into the bosom of our holy church. High Mass was sung by Rev. Mr. LA PIQUE, pastor of the French Catholics residing in and around the cities of Troy and Albany. The sermon was preached by the Bishop, and more than sustained the high character he has already gained as a finished scholar an eminent divine and an orator of the first class. It

excited the admiration and won the applause of all present, Protestant as well as Catholic, and caused the tear of repentance to flow from many an eye—though the effect on the audience was, to some extent, owing to the peculiarly graceful and impressive manner in which the discourse was delivered; yet so chaste was the diction, so free, flowing, and melodious the style, so perspicuous the arrangement, and so convincing the arguments adduced, that if published, it would be read with more than ordinary interest, and might serve as a model of sound, genuine pulpit eloquence.

The Rt. Rev. Prelate left this place in the afternoon for St. John's Church, Albany, where he will give confirmation on to-morrow morning. From thence he proceeds to visit the churches of Whitehall and Sandy-hill. On Sunday the 7th inst., he will confirm in St. Mary's, Albany; on Monday, in St. Joseph's, and on the following Thursday, in the city of Schenectady. Next day he sets out for your city, accompanied by the prayers of thousands for a safe return, and for a long and happy life.—*Cor. of the Freeman's Journal*.

A letter from Rome brings us the gratifying intelligence of the ordination of the Rev. James Frederick Wood. He received subdeaconship from Cardinal Frasoni on the Feast of St. Joseph; on the 23d of March he received the sacred order of deacon, and on the Feast of the Annunciation he was elevated, with eight

of his fellow students, to the dignity of the Priesthood. He will return to the United States in August.

Mr. Pierce Connolly, formerly the Episcopal elegymen of Natchez and a convert to the Catholic faith, has determined to embrace the holy ministry. He is at present in the College of the Nobles at Rome. His lady has voluntarily entered the Convent of the Nuns of the Sacred Heart on Monte Pincio.—*Cath. Telegraph.*

CONVERSIONS.—Among the numerous converts to the Catholic Faith throughout the nations of Europe, mentioned in the late foreign papers, the following is particularly interesting, and we trust it may be but the beginning of a good work which will spread throughout Switzerland.

The Bishop of Pignerol, known in the Christian and scientific world by his historical researches on the true origin of the Waldenses, has just received the reward of his labors of love; twelve Vaudois having solemnly abjured their errors, or rather their ignorance—in the Cathedral of Pignerol, on Sunday, the 7th of January, of this year. The prelate on this occasion preached a sermon, as well founded in reason as learning. It has been printed, with interesting notes concerning the history of the heresy of Valdo. He has also published an *Instruction*, addressed to these twelve converts, on the *fete* of the Annunciation, the 25th of March last, which contains a most instructive discussion on the innumerable errors which have spread in Geneva, the capital of Switzerland, which has covered the Helvetic and Savoyard countries.—*Ib.*

SPIRITUAL RETREAT.—The last two weeks, being the time appointed for the Retreat of the laity and clergy of the Diocese of Pittsburg, were faithfully devoted to this holy purpose, under the guidance of that truly zealous and pious Father of the Society of Jesus, the Rev. Mr. McElroy. The series of spiritual Exercises directed by the true spirit of St. Ignatius, occupied the greater part of the day, and extended far into the night. During the whole of this season of grace and accepted time, one heart and one soul seemed to animate the multitudes that flocked to St. Paul's Cathedral—and to them short appeared the many hours that in that sacred temple were so fervently given to such numerous and devout exercises, to communing with God—to assisting at the august sacrifice and hearing so many soul-touching meditations and exhortations. Such was the eagerness of the pious crowds to approach the Sacraments and “draw waters from the fountains of the Saviour,” that *nine Clergymen* in constant attendance at the Confessionals, scarce sufficed to minister to their spiritual wants. If we are to judge of the Retreat, according to the scripture rule, *by its fruits*—the immense amount of good in effecting which it has been so powerfully instrumental, proves how salutary and efficient an institution it is in the designs of God. Few Retreats in any portion of the country have been attended with such abundance of fruits. It is correctly calculated that at least *twenty-five hundred* approached

communion—many of whom had been hitherto strangers to the holy table. *Fifteen hundred* of this number received the blessed Sacrament in one day. The church has been consoled by the return of numerous prodigals to their Father's house, and the angels of Heaven have rejoiced at so many sinners doing such sincere penance. Truly the man of God has occasion to rejoice at the happy results of his zealors labors.—*P. Cath.*

NEW CHURCH IN ST. MARY'S, GA.
—The Catholics of St. Mary's are no longer without a church. The building, which once served as the Bank of the town, has been purchased, and a few internal alterations will make it a handsome little church. It is substantially built of brick, with a handsome portico in front, and the size, forty feet by thirty, will be large enough to accommodate our congregations and the liberal honest Protestants, who in these days of calumny are willing to hear both sides before condemning the Catholic church.—*U. S. Cath Miscellany.*

The case of the wardens of the cathedral church of St. Louis, N. O., *vs.* the Right Rev. Bishop Blanc, carried up on appeal to the Supreme Court of Louisiana, has been decided in favor of the Bishop, and the judgment of the Court below affirmed.

MEXICAN WAR STEAMERS.—The Guadalupe, Com. Espino, and the Montezuma, Capt. Diez, of the Mex-

ican Navy, arrived in our harbor last week, on their way to New-York, and were objects of considerable attraction to our citizens generally.—They afforded us ocular demonstration, that much as we may boast of Anglo Saxon civilization and decry Spanish cruelty, the Spaniards have effected what we have ever failed in,—the civilization of the Indians.—We have exterminated the tribes that two centuries ago roamed over our hills and plains. In Mexico the descendants of the original inhabitants composes three-fourths of the present population. They are found skillfully cultivating the soil, or engaged in every mechanical art. They fill the Army and Navy. They enter the clerical state, are found at the bar, hold important places under Government at home, and represent with dignity their native country, as ambassadors abroad. What a contrast between their position and the degraded Creeks and Seminoles, exiled from the land of their fathers to our western frontier.

On Sunday last, Mass was celebrated on board the Guadalupe.—The officers and crews of both vessels attended, to the number of about three hundred and fifty. On the quarter deck a temporary Altar was raised, covered with the National Flag, and protected by awnings over head and around; and soldiers and sailors,—the sons of Europe, of America and of Africa, knelt around the altar on which the Holy Sacrifice was offered up. True, the clergyman spoke neither the Spanish nor

the Mexican. But the language of the church is *one*, and with that they were familiar from infancy. Her rites and ceremonies are ever the same, and her children ever feel themselves at home when gathered around her Altars.—*U. S. Catholic Miscellany.*

NEW CHURCH IN NASHVILLE.—The corner stone of a new Cathedral Church was laid, in Nashville, on the 6th ultimo. An eloquent discourse was delivered on the occasion by the Rev. Mr. McGUIRE, at the conclusion of which he returned the thanks of himself and the Bishop of Tennessee to the members of the different Protestant denominations of Nashville for the munificence displayed in their contributions for the erection of the building.

FOREIGN.

ROME.

THE Pope has addressed a letter to the Roman Catholic archbishops and bishops, calling their attention to the efforts which are being made by various Bible societies, and particularly by the Christian Society of New York, to produce religious dissent in Italy.—*Tablet.*

FRANCE.

PARIS.—SISTERS OF CHARITY.—On Whit-Sunday, Mademoiselle, only daughter of the Countess De La Garde, and her three little cousins as *queteuses*, or collectors, gathered, af-

ter Mass, at the church of St. Thomas D'Aquin, Rue du Bac, the sum of five hundred francs, or nearly twenty pounds, to help an institution, already founded, to secure the aid of Sisters of Charity in all the poor villages in France, which cannot afford to pay for a school to take care of all the little children whilst the parents are at work, and teach them their religion, and their duty to their parents and society. Five hundred francs is not much, but every little helps.—*Ib.*

SPAIN

The diocese of Osma in Spain was found governed by a vicar illegally nominated. The Chapter was on the point of having recourse to Rome; the vicar himself having doubts as to the legitimacy of his election, addressed himself to the Government for permission to resign his charge: the Minister replied, "that if he had any trouble of conscience on the subject, the Queen would see with pleasure his demission as an act tending to the good of the State, and to that of the Church." The vicar hesitated no longer, and the Chapter has provided canonically for the diocese. The Minister, M. Mayans, received just felicitations for this new act of tolerance.

The press of Madrid is unanimous in favor of the *Escolapios*, disciples of St. Joseph Calasanz, for the liberty of receiving novices, a right of which this useful and admirable order were deprived by the revolution.—The fathers vulgarly called *Escola-*

pios, devote themselves to education, and principally, if not exclusively, to poor children. They reckon at this present time in their schools dispersed over Spain, twenty thousand children. If the Spanish Government were to defray the expense of the education of these children, it is estimated that the cost would be two millions of reales, a considerable sum for a treasury such as theirs. These poor regular priests save their country a large expenditure of money yearly, and impart an education to children that no government could either purchase or communicate in the same excellence, notwithstanding the worthy fathers, *Escolapios* will have much trouble to obtain the liberty of receiving novices and thus perpetuating their useful order.—*Univers.*

BELGIUM.

A FETE.—The correspondent of the *League* says :—" To-day, (Sunday,) at Bruges, is the second Sunday of the May fair. The fair continues every day during the month of May, and the great square of this ancient town, in which our merry monarch, Charles II., held his Court during the Protectorate, is filled with mummers and merry-andrews, differing in language, but not in appearance, from those we see at our own fairs of Uxbridge and Croydon and Greenwich. The services of the Catholic Church commence at day-break on Sunday with early matins, and end with the afternoon vespers. The amusements of the fair begin af-

ter the duty of the day has terminated ; and so far are the priesthood from discouraging innocent amusement that the fair was announced and ushered in by a paternal benediction from the head of the Church, and opened by a procession of priests.—*Sacerdotes non inchoant cum solemnitatibus Ecclesiæ istam festu itatem, sed processio cum sanctissimo locum habet dedicationi ecclisiæ causa.* I offer no praise to the Catholic Church—no apology for such practices.—The fair terminated at ten o'clock, without any order from, or interference of, the police, and by eleven not a living soul was to be seen in the square !! I did not witness a single instance of drunkenness or violence or vice ; the object sought for was amusement, and the means employed not vicious in themselves.—*Tablet.*

BRITISH GUIANA.

Such of our readers as are acquainted with this valuable portion of the British empire, are aware that temporary circumstances checked for a time the rapid progress of Catholicity, which a few years back rendered Demerara so interesting an object to the Catholic world. We are happy to learn that the illustrious apostle of Demerara, the Right Rev. Dr. Hyne, has arrived in town, *en route*, to superintend that portion of the Church, which, by the blessing of God, his zeal and piety so rapidly raised into importance. On another occasion we shall probable have to dwell at some length on matters

connected with this mission, but at present we shall limit ourselves to directing the earnest attention of all Catholics who really feel for the welfare and integrity of their religion to the truly important mission of Guiana and its exemplary prelate.—*Ib.*

MALTA.

EDUCATION.—Extract of a letter to the Catholic Institute of Great Britain:—"In consequence of the refusal on the part of the Government of Malta to sanction the prayer for a convitto in this island under the direction of the Jesuits, as stated in the above letter, the first expedition of about twenty-five pupils left the island on the 14th instant for the Jesuit college at Noto, in Sicily. Another expedition will soon follow, very probably on the 24th, and so on. This is much to the discredit of the British Government. The poor Maltese are compelled to repair to other countries, and *under foreign Governments*, for that moral education which should be the interest, the duty, and the *policy* of our Government to see established here. The Government at home should be made acquainted with the strange and illiberal conduct of the local Government in this respect; and the *TABLET*, as a Catholic paper, and supporter of the just, and of the rights of the people, ought to take the matter up in defence of the project, and the resolution of the Maltese. We have the honor to be, &c.—*Ib.*"

JAMAICA.

St. Patrick's Day was celebrated

at Kingstown by High Mass, at the Catholic Church of St. Patrick and St. Martin, Hanover and East Queen streets; the Very Rev. Benito Fernandez officiated; a charity sermon was preached by the Rev. Mr. Walters, of Spanishtown. The choir was assisted by amateurs and professional gentlemen, who volunteered their services; and a collection was made in aid of the church funds.—*Creole.*

ENGLAND.

NEWCASTLE-UPON-TYNE. — THE MONTH OF MARY. — Last Friday brought to a conclusion the beautiful Devotion of the Month of Mary, that has been this year so happily introduced and so successfully carried out in this town. Perhaps in no place has this devotion been introduced under such favorable circumstances, or responded to with so much spirit, as in Newcastle. The service commenced every evening at seven o'clock. It consisted in a discourse of about half-an-hour's length, given every evening by Monsignor C. Eyre, and Benediction of the blessed Sacrament given by the Right Rev. Dr. Riddell. Each evening the chapel was well filled, but on Sunday evenings crowded to excess.—*Tab.*

PRIOR PARK.—RECEPTION OF THE BISHOP.—Bath, May 30.—The Rt. Rev. Dr. Baggs, Vicar Apostolic of the Western District, this day took possession of his college and district. His lordship arrived by the quarter past ten a. m. train, arriving in Bath

at five minutes past two p. m., and immediately proceeded to Prior Park, where he was received at the entry into the beautiful grounds by a numerous procession of the pupils of the college and the clergy of the district. who preceded his lordship, chanting the litanies and other sacred chants, till they arrived within the chapel of the college.

After a considerable time spent in these devotions, the Bishop, seated in his episcopal chair, received the respects of each individual, first of the clergy, then of the members of the college, then of the lay gentlemen, whose religious devotion prompted them to attend on the occasion.—Afterwards addresses were presented to his lordship, first from the Rev. Dr. Brindle, Regent of the college and V. G. of the District; and then from the Rev. Mr. Wilson, Prior of the Benedictine College at Downside. His lordship replied at considerable length. The ceremony lasted till nearly five o'clock, and was followed by an excellent collation, after which Lord Clifford proposed the health of the Bishop, which was very warmly received. His lordship returned thanks. The Rev. Edward Metcalfe is the new priest at this mission. A Confirmation will be held in Bristol on the 30th instant.—*Ib.*

IRELAND.

LOUGHREA.—Monday last being the Feast of Pentecost, the festival was celebrated at Loughrea by the Right Rev. Dr. Coen, who took his text from the 101st Psalm of David, 31st. verse. After the sermon a

collection was made in aid of the funds being raised to procure a bell for the use of the chapel.—*Ib.*

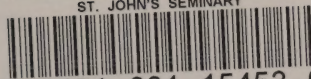
THE PATTERN OF THE SEVEN CHURCHES.—Monday last, being the Feast of St. Coangen or St. Kevin, the patron of Glendaloch, was observed with surpassing devotion and solemnity. The weather being pre-eminently fine, the attendance was most numerous, and the scene surpassingly interesting in the beautiful valley.—*Ib.*

RECEPTION.—On Monday, Miss Healy, third daughter of Simon Healy, Esq., late of Charles street, Dublin, was received at the Presentation Convent, George's-hill. Mrs. Healy, her sister-in-law, powerfully assisted the choir.—*Ib.*

THE PROPAGATION OF THE FAITH.—The subscription to the central committee of the Propagation of the Faith, in Dublin, for the preceding month to Monday last, amounted to 450*l.*—*Ib.*

ORDINATION IN MAYNOOTH COLLEGE.—On Wednesday, Friday and Saturday last the venerable Archbishop of Dublin administered the Holy Sacrament of Orders to a considerable number of young men, in the Royal College of St. Patrick, Maynooth. On Wednesday his grace gave minor orders—on Friday Deaconship—and Saturday the plenitude of the priesthood.—*Ib.*

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